

Q A B A L A H

The Philosophers of Nature

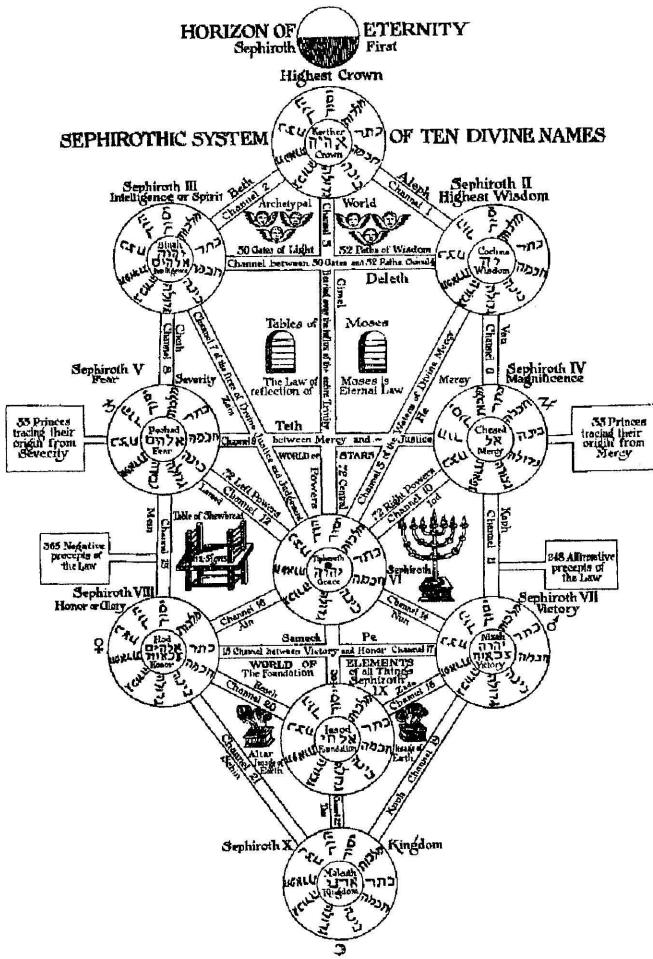


Volume 2

JEAN DUBUIS

QABALA

VOLUME 2 OF 3
LESSONS 25 - 48



WRITTEN BY
JEAN DUBUIS

fullybone
100% OWNAGE

TRANSLATED FROM THE FRENCH BY
BRIGITTE DONVEZ

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Triad Publishing

FOREWORD

In 1995, the author of the present work wrote: "My name is Jean Dubuis. I am, this present day that I write, aged 76 years old, and I have a practice of esotericism of more than half a century. My esoteric researches started when I was twelve, after a tremendous inner experience; the invisible world had become for me as true as the world of matter where we live. From that time on, I never ceased trying to understand the nature of this experience, to find means to renew it if possible.

"This experience had shown me that there was another truth than the one of our visible world. I wished to be able to understand the nature and workings of this ordinarily invisible Universe. My researches started with books, where I didn't find much, so my early progress was rather slow. Much later, I found the only book that really helped me, the Sepher Yetzirah. After the ill success of books, I became a member of groups of Rosicrucian or Martinist spirit. I did not find really useful elements there. Their habit of illegitimate secrecy led me far from these groups.

"It is, in fact, a persevering personal effort that lead me to renew my experience, and that resulted in my few contacts with the Eternity. From there on, I wrote three courses, one on Alchemy, one on Qabala, and one called The Fundamentals of Esoteric Knowledge. These lessons were finished some 15 years ago and I insured their distribution for 12 years. This work taught me a lot of things in the field of esoteric teaching. Today I have a lot to add to these lessons."

A resident of France, Jean has been a frequent lecturer in that country and in the United States. He was employed by a leading American electronics firm for 40 years, and has an extensive background in physics and electronics.

Jean founded a group in France around 1984 to disseminate his work, and to conduct group research. The association, Les Philosophes de la Nature, or LPN, ceased operations several years ago and was legally dissolved in 1999. Its English-language counterpart, The Philosophers of Nature closed on December 31, 1999. Triad Publishing is now the sole publisher of these courses for the English language, duly authorized by Mr. Dubuis.

Jean's research was based on some of the classical texts in these fields, such as the "Sepher Yetzirah" and works of MacGregor Mathers in Qabala, as well as "The Golden Chain of Homer" and the works of numerous alchemists including Flamel, Becker, and Hollandus. These courses are not, however, mere reworks of library books by some scholar. The emphasis of Mr. Dubuis has been in practical work, and the courses are meant to support experimentation.

Originally both associations sent the lessons a few at a time to their subscribers, so that one lesson was studied each month. It was required that the Spagyrics (Plant Alchemy) course of 48 lessons be received before taking the Alchemy course which expanded in time to have 84 lessons. Similarly, the Qabala course of 72 lessons was to be studied progressively. The course Fundamentals of Esoteric Knowledge was developed and eventually became a pre-requisite to the other courses. Dubuis wrote in the introduction to this course, "When we founded the association 'Les Philosophes de la Nature', no organization accessible to the public was in existence - at least in France - that clarified or disocculted esoteric disciplines such as Alchemy and Qabala. However, since esoteric and philosophical groups have been in existence for quite a long time, we assumed that the individuals who chose to join us had a certain amount of 'esoteric background and knowledge'. However, as time passed, it became obvious that, even though a number of members had spent a greater or lesser amount of time in such groups, most did not have the

esoteric knowledge we assumed they had when we wrote the lessons. The present class: 'Fundamentals of Esoteric Knowledge' is an effort to remedy this situation."

This course is, perhaps, Mr. Dubuis' finest publication to date. It provides a synthesis of a number of important ideas in esoteric studies, and provides a suitable foundation for a novice, as well as for an experienced worker to understand the courses in Qabala, Spagyrics and Alchemy. It does, however, stand alone as a course. We have heard from numerous long time students of esoteric groups who say that they have learned more from this course than in several years of study with their association.

Just as we will recommend that the course, Fundamentals of Esoteric Knowledge, be studied and put into practice before beginning the work of the Qabala or the Spagyrics and Alchemy courses, we must urge the student to work with Spagyrics before beginning the Mineral Alchemy work. This is for numerous reasons. The plant kingdom is traditionally where the principles and practices of Alchemical Work are learned. The plant kingdom is relatively safe for experimentation, and the costs are minimal because plants are readily available, and the equipment required is not particularly specialized. In this rather forgiving and gentle realm, a student can learn the skills and manipulations, which have many parallels in the work on minerals and metals. The theoretical aspects of Alchemy, which are the foundation for all practice, can be learned more readily using plants than with metals.

Further, the Mineral courses are written with the assumption that the person has studied all of the Spagyrics courses. There are many references to ideas and techniques which are explained fully in the Spagyrics course, and which are absolutely necessary to benefit from the course on Mineral work.

Our association with Mr. Dubuis began as earnest students of his lessons, around 1988, when they were first translated into English. Our personal relationship began in 1992, at a seminar in Canada, and we have shared many delightful and magical times together in the U.S. and in France since that time. We are grateful to say that our contact with our generous friend has stimulated personal transformation for ourselves and for many others.

Jean has often repeated the admonition that we must respect the personal freedom of each one on the Path of Return. We believe that the dissemination of these courses through the agency of a publishing firm, rather than through that of a fraternal group or membership association, will support that objective.

With good wishes for each in their quest for self knowledge,

Sue and Russ House
TRIAD PUBLISHING
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Lesson 25 - QABALA - page 1

F.25.0384

Lesson 25

Dear Friend,

You should study the present lesson as a tourist would an unknown monument: he starts with a general, superficial visit, after which he observes for a longer time the various parts which are of interest to him. In the same way, read the entire lesson once. At the second reading, strive to "vibrate" all the Hebrew names searching for a resonance. Feel the name invade your entire body and place your attention on the bodily part where lies the principle corresponding to the name vibrated. Attempt to generate a resonance, one part at a time, one function after the other, but never forget that we are dealing with a whole that must remain balanced.

Thus the content of the present lesson should progressively turn into Inner Knowledge that is, the faculties matching the energies at play will provide your Inner Self with that indescribable something: Knowledge. There are two aspects to Knowledge: a profound knowledge which may be intellectualized and a genuine psychic power.

Let's carry on the examination of the Sphere that we began in the previous lesson.

You might possibly find, in the texts about the Sphere, the key which will enable you to manifest this Sphere and to act upon it, as mentioned at the end of the previous lesson. We strongly advise against any such attempt before you completed the study of the days of Creation. We voluntarily omitted the issue of the days of Creation in the study of the sephiroth, as this subject should be studied at the proper time. Premature experiments on the Sphere may call in facts relevant to the space/time of the days of Creation and if you have no mastery of it, it might involve serious risks and consequences in your practical life.

RUACH

Remember that Ruach is one of the three principles of the Sphere pertaining to incarnate man. It corresponds to the trunk in man's body. The trunk is the center of Tiphereth and the receptacle of the energies needed by the organs to maintain life, particularly by the heart and lungs, of which the work tool is the blood.

Support of the Spirit, by the salt and water it contains, the blood is ruled by the Spirit. As carrier of the Spirit's vital energy, it distributes it to all bodily organs and infuses them with life. This energy heals the blood and should be used to perform its transmutation before Initiation. This vital energy also manifests outside the blood through an emanation issued from the fingers. Each finger emits an element of this energy. Only the thumb can emit the four elements in the form of the quintessence. The element corresponding to each finger has been indicated in Qabala Lesson # 24. Night dreams or night experiences probably follow the sequence:

1. dreams of earth: visits to the underground, speleology...
2. dreams of water: the sea, generally feet in water...
3. dreams of air: flying...
4. dreams of fire: generally a house or castle burning...

We should then inject the energy corresponding to the nature of the experience, choose the appropriate finger and place it on the appropriate center: the throat center, the solar plexus or the heart center. Place the thumbs on the heart center only.

The lungs in the trunk are the receptacles of the air (Briah, the christic world) through which the blood is purified, physically and spiritually regenerated. Consequently, practice a slow and deep breath with the two thumbs placed on the heart region.

The heart is the great center of influence of Fire. This Fire (letter shin) is a powerful energy which, from the heart, makes its way to the other centers. This purifying Fire is also Divine Love: the impure drawing close to God is burnt but purified by Love. This Fire, red in color, "dyes" the blood.

Ruach's abode is just above the heart – and you can easily feel it if you concentrate on it. The influences of all the sephiroth of Briah and Yetzirah concentrate and end there. Therefore it is said that the heart can open all manifested planes. In this center of Ruach lies the body's true citadel and the will of the little king, the physical will which, against all expectations, is not located in the cerebral part. The highest will resides in Kether but can only manifest as a reflection in the physical will through Neshamah's intervention. If the little king refuses the will of the Great King, he remains the master on his throne. There is the key to the "fall from Grace" but also to all "magics". The little king is the master of the Kingdom of Malkuth and if he so desires, he can refuse in his Kingdom all influences coming from other Palaces of his kingdom. If we truly want to Serve, we must know that the lowest will: the little king on his throne, lies in the region surrounding the heart. We should ask him to get up and submit to the Great King.

a) Ruach's higher part:

The energies of Hockmah and Binah, under the presidency of the Will lying in Kether, concentrates in Ruach to create what we call "**human consciousness**". The transformation takes place by the channel of Aima and Abba united in Jehovah. Through this channel the four elements of the four worlds are present in the Sphere: Fire, Air, Water, and Earth.

Neshamah has a **human** existence only if the highest Will is reflected through Kether onto the lower body. This is only possible if the letter shin (love) is placed on the head of the Microprosope, so that Mezla radiates it throughout the entire body. Only then can the human will become the receptacle of the Highest Will and Nesahamah's influence ensures a link between the two wills.

The expression of the little king's will is Jehovah, the human god, quick-tempered, cruel and jealous. Jehovah destroys the quintessence by disrupting the elements and consequently the quintessence no longer manifests in the life of the layman's body. If he receives Mezla, the energy of the Highest Will (the addition of shin), Jehovah becomes enlightened, devoid of anger and jealousy and sacrifices himself for the reconciliation.

Ruach is not the reasoning faculty as it receives reason from Hockmah and Binah, it is rather the executive tool working with the faculties it reflects. Reason itself is a process resulting from the combined action of the Highest Wisdom and the Highest Understanding. Just as light only manifests through air or through an object, in the same way reason only manifests through Ruach which means Air or Spirit. Ruach, the spiritual air, penetrates the entire body but its influence concentrates in the heart where it is maintained both by Hockmah and Binah, for the higher part, – the abyss neutralizes any attempt of a premature return – and, for the lower part, by the Sphere of Sensation and Malkuth which prevent materialists from descending to the matter of the Qliphoth. If one or the other barrier gives in, Ruach cannot remain under the presidency of the Name and life must cease (Name: Name of Origin, absolute reality of the Being). Ruach is a whole, it is the action of Will in Tiphereth.

b) Ruach's lower part:

The sexual and excretion organs are formed from Yesod. They are the centers of the lower desires. They have a double nature: the expression of Tiphereth's vital forces and the rejection of impurities toward the Qliphoth. They are the center of instinctive consciousness which is realized in Malkuth. In Yesod, we do not find Tiphereth's will but the semblance of it. Yesod is Ruach's lowest sephirah. It represents the action of foundation and rules the generative power. This instinctive consciousness is to Nephesh what Daath is to Ruach. The heart and the vital organs are reflected in Yesod, and in the organs it rules. It is essential that Tiphereth's consciousness is not transferred to Yesod for otherwise it would prepare illness and death. If the NAME's vital forces are in Tiphereth's citadel they are much less vulnerable there than in Yesod. Be aware that Yesod is the transmitter of Ruach Nephesh. Nephesh is in fact the subtle body

of astral light whereas the physical body is built in Malkuth, controlled and modelled according to Nephesh. While it is built, Nephesh has no conscious human life: life doesn't exist, it only appears together with Neshamah. Through the channel of Nephesh, the rays of Ruach penetrate the entire physical body. Nephesh shines through the physical body. It is at once the support and the Magic Mirror itself, a convexity of the Sphere of Sensation. The space between the physical body and the Sphere of Sensation is occupied by Nephesh's astral ether. There, in this space, are the astral rays issued from the Macrocosm.

Nephesh is divided into seven palaces, each receiving a different sephirotic influence in its material form. The seven palaces together form a world in which feelings vary in accordance with the dominant level: either Neshamah, Ruach or Nephesh, and consequently the sephirotic influence varies. Thus, if the lower Ruach or Nephesh dominates, Kether, Hockmah and Binah become only feelings or impressions. Sentimentality dominates Wisdom. Chesed is apathy and weakness. Geburah becomes violence, cruelty. Tiphereth becomes sensuousness. Hod and Netzach are the sliding down of body and health. Yesod becomes physical desire, the need to be different, the center of material domination and the exaggeration of physical needs.

Nephesh formed the material body with the rays of Ruach but for ordinary man the rays do not go beyond the limits of the physical body therefore ordinary man has no perception of the Sphere of Sensation. Inside the Sphere there is a faculty resembling a lantern giving light. If it is placed in Ruach's highest part this faculty, with the rays of Hockmah and Binah, governs Knowledge – Daath – which is projected to the lower part of Ruach and thus can give light to each of the seven palaces. These palaces have several correspondences, some with the seven manifestations of the hexagram (six planets + the central sun) others with the organs of the body. That is why, in the head, there are seven apertures for the animation of spiritual consciousness, different from human consciousness. However, this spiritual consciousness manifests through the number 8 if Daath is included. This is true if the lantern gives light to one of the palaces, one of the apertures.

Symbolical Aspect concerning spiritual consciousness.

"The Father is the Sun, Hockmah"

"The Mother is the Moon, Binah"

"The Air carries it in its bosom" (Ruach)

"The Nourishing one is the Earth" (Nephesh)

This consciousness manifests its power if it is "vibrated" within the Earth.

The seven apertures of the palaces in the head are:

- right ear, Saturn

- left ear, Jupiter
- right eye, Sun
- left eye, Moon
- mouth, Mercury (the messenger of the Gods)
- right nostril, Mars
- left nostril, Venus.

Saturn and Jupiter open the ears to the subtle sounds of the spheres' music. The eyes, the Sun and Moon, the luminaries of the Macrocosm, give the light. The nostrils, Mars and Venus, give strength to the body. The mouth, Mercury, must be active: it is the expression of the Word. The lantern can be lit and directed toward one of the apertures using the Ritual of the Hexagram which we shall study soon. But as long as the spiritual consciousness has not descended into Nephesh, the perception of the Sphere of Sensation is impossible. The spiritual consciousness has its center in thought. It is a radiation transiting the air and after it has been reflected on the Sphere of Sensation it is submitted to the will of the little king who controls the arrival of thought in his Kingdom Malkuth.

THE FOUR LEVELS OF CONSCIOUSNESS:

a) Chiah:

Spiritual consciousness is Neshamah's focal point. It is the throne or the vehicle of Chiah, the life of the Spirit. Chiah is the true principle of life. The Kether of the body is the real self of Incarnation but few know this, few feel it and fewer still understand its aspirations because it can only act through Neshamah and Chiah, that is why the highest spiritual ideas are weak in many people.

b) Yechidah

In man, Yechidah should act through spiritual consciousness but this rarely occurs because it is only possible if the little king permits it first, and wishes it on the other hand. This is unfortunate because Yechidah is man's only part in a position to say: EHEIEH - I AM. Yechidah is, if the little king is not opposed to it, the Kether in Assiah of the Microcosm; it is the part which can reach man's highest possible manifestation. Yechidah is at once the highest human self and man's lowest Divine Genius. Yechidah is the Atziloth of the Assiah of man. It is the Highest consciousness level, the divine consciousness. The junction point of Atziloth and Briah, Daath is the point of passage where Yechidah's influences become the spiritual consciousness. And its center is Daath, the invisible sephirah.

c) Human consciousness:

It is created in Tiphereth by spiritual consciousness where Ruach is radiated.

d) Automatic consciousness:

It is centered in Yesod where the energies necessary for the functioning of the automatic organs are gathered.

Behind Yechidah, the Angelic Forces remain. Yechidah itself is at once their channel and their master as well as the access key.

Today, the little king must promise to purify himself, to put his effort toward the Great Work of the exaltation of spiritual consciousness, to the work of Union with the Divine Self and to not abuse the powers thus reintegrated in him.

Deeply meditate on the Chemical Sky of the previous lesson. It is essential.

Ora et Labora!

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Lesson 26 - QABALA - page 1

F.26.0484

Lesson 26

Dear Friend,

If we carried out our qabalistic work properly, our current position would be approximately the following:

1. We have acquired a tincture of qabalistic knowledge,
2. We carried out a first preparation through the use of the lesser pentagram,
3. We accumulated a potential of psychic and spiritual energy through the descent of Mezla,
4. We caught a glimpse of man's occult structure through the study of the last two lessons.

WORK FOR INITIATION

Initiation puts man's spiritual, psychic structures and currents back in order and we should devote ourselves to this work. Three things are essential:

1. learn to act on the energy we need and not just any energy
2. learn how to direct the energy onto a specific point
3. be aware of the spots where the energy should be reinforced or modified.

Putting the energy currents back in order automatically puts the energy structures back in order.

METHOD ENABLING US TO ACT ON THE ENERGIES:

In the Western tradition, only two methods of action have actually been used: alchemy on one hand, and a variety of more or less effective magics on the other. Genuine natural magic is effective only when performed in accordance with the rules of Qabala. The mechanics of its action may vary in its forms but is unique in principle: to have an influence on one part of Neshamah so that the Lantern may shine upon the dark point of the psychic vehicles and reactivate it, and this miniature sun will reactivate this specific point. Only symbolism can obtain this particular result because only symbolism can allow a resonance to form in the archetypes which can have an action in higher worlds. This active symbolical function is the basic component of rituals. For this work, we have two tools at our disposal:

1. The ritual of the Greater Pentagram:

Its symbolism is that of the microcosm. It allows us to activate as we wish either one of the energies of Fire, Air, Water, Earth or the Quintessence. This ritual is linked to the microcosm: man and thus belongs to the kingdom of duality. Therefore it should be very carefully studied before it is used because, as it is double, it can activate both the Divine energies or that of the Qliphoth.

2. The ritual of the Lesser Hexagram and the ritual of the Greater Hexagram

These rituals symbolize the macrocosm, or more specifically, the solar universe. They enable us to obtain an energy charged with a specific planetary characteristic: Saturn, Jupiter, etc., but as opposed to the Pentagram it allows us to direct the energies toward a specific Sephirah.

INSTRUCTIONS RELEVANT TO THE NECESSARY PREPARATION BEFORE USING THE GREATER PENTAGRAM AND THE HEXAGRAMS

a) Mental attitude:

These are powerful and imposing rituals. They are actions which provide a link to the divine plane and the archangelic powers. It is thus very important and even essential, during the preparation and the performance of the ritual, to have a mental frame of solemnity, respect, and religiosity in the sense of union with the Divine. This is of the utmost importance. It also implies that when a ritual reaches its goal, it is useless to perform it again. For instance, if a combined performance of the Great Pentagram and the Hexagram repair Netzach and Hod, they should not be performed a second time for these sephiroth.

b) State of mind of the little king: the physical intellect.

There is an apparent incompatibility here: on the one hand, during the preparation, the little king must be self-willed, obstinate, determined to see through to the end of the physical work, and on the other hand he must be humble and obedient toward the Great King.

c) Practical conditions:

During the preparation and performance of the ritual, the little king should be disturbed as little as possible. Some consider fasting a necessary preliminary purification. If this may be true in a sense, the little king shouldn't be bothered with thoughts of hunger, thirst or sexual necessities. The quiet of the physical mental is preferable to any other consideration. In the same category of thought, clothes or room temperature should not cause any hindrance. Tactile sensations should be reduced to a minimum. In the oratory outer noises and light should be eliminated as much as possible.

d) Purification:

You can provide an initial psychic preparation in this way:

- take a shower, using slightly cool water and direct the water on the body, one area at a time, while concentrating on the idea that the element ∇ of water begins the purification.
- then continue the purification outside through the element Δ of the air of the lungs by a slow breathing, for example the so-called square breathing (breathe out for 4 seconds, stop for 4 sec., breathe in for 4 sec., stop for 4 sec.).

e) Mental preparation:

Make your own drawing of the Tree of Life, if you haven't done it yet. On each sephirah write the 4 names of the 4 worlds. Meditate on the Tree of Life to be immersed in it as a whole. By all means, we should become absolutely impregnated with knowledge, for safety during the ritual, and to make it effective by helping resonance in this way.

f) Meditation on the symbols:

Each one can observe that symbolism has two principal modes of action: one is oral, the other visual. If the oral mode seems to be yours, deepen your study of the 4 Hebrew names of each sephirah. If, on the other hand, the visual mode is your mode of action, then carefully study the magic squares the use of which is to be explained in the rituals.

We haven't yet said that each of the 4 pillars in the Sphere of sensation corresponds to one element and to one of the cardinal points of the horizon. For some works, particularly for the Hexagram, it is necessary to place oneself in relation to planetary positions. If astrological precision is not required here, the positioning needed by the ritual can nonetheless be provided by the physical body which can be directed toward the planet concerned.

THE MAKING OF AN ASTROLOGICAL DIAL:

- Get hold of some white rather sturdy poster board, a square piece with a side of about 9.45 inches long. Draw a circle of 9.06 inches in diameter. Divide it in 24 equal parts, each part represents an hour. Noon is at the top under the letter S, South and midnight above the letter N. Draw the hours on the outer circle.

- Get some bristol board. Cut out a circle of 7.87 inches in diameter. Draw two other circles, one of 7.09 inches and the other of 6.30 inches in diameter. Between the circle of 7.09 and that of 7.87 draw twelve equal spaces. Inscribe the signs of the zodiac on each of them following a counterclockwise direction. Divide each zodiacal space into three equal parts to indicate the decanates. On the 6.30 inches circle, transfer the 36 previous separations on the same spots. On the Aries-Pisces junction write the number 0 and, still counterclockwise, write the numbers 10 by 10, against each line: 0, 10, 20, 30... 360 and 0 coincide.

Prepare two clear hands, one longer than the other which should reach the numbers of the hour dial and the other the degrees.

Assemble the whole by way of a common axis going through the circles' centers.

DIRECTIONS

1. Place the longer hand in the zodiacal sign of the sun on this day, preferably taking the decanate into account.
2. Preventing the longer hand to move in relation to the mobile center, position the whole thing on the solar hour of the moment.
3. By consulting a simplified chart (table of Muchery for example), place the smaller hand on the number indicated by the planet.

Example: 1st of January 1984, Jupiter 266 degree

- Place the needle between 260 and 270

– Slant the whole astrological dial of 45° , the S toward the South.

The longer hand indicates the direction of the sun.

The short hand indicates the direction of the planet.

This approximate and simplified method suffices for the rituals.

Ora et Labora!

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Lesson 27 – QABALA – page 1

F.27.0584

Lesson 27

Dear Friend,

In previous lessons, we already presented data and explanations about man's inner and spiritual structures and their functioning. This subject can only be approached in stages and we shall present it again today. By using the method of repetition, introducing progressively the topic in its various aspects, we are seeking to reduce, if not suppress, the obstacle of incomprehension.

One cannot possibly grasp the inner and spiritual knowledge by the sole physical-intellectual path. An additional "imbibition" is required, renewed by the resonance phenomena which progressively bring the physical self closer to the Inner Self. For the duration of our incarnation on Earth, only the little king, the physical self, has the power to conduct the experiments/experiences which should lead us to inner realization. If for instance our logical and reasoning faculties remain such as they are in the other levels of consciousness, the phenomena will remain incomprehensible to us, incarnate beings, because our intellect, used to our space/time, is particularly thrown off by any experience or contact with other space/times. This is why we strive to reduce the obstacle of incomprehension resulting from the different space/times of the different levels of consciousness. We must be in a position to manipulate the energies of these other levels in order to attain Reintegration, the Return.

Before we take up the ritual of the Pentagram which is the first genuine tool enabling us access to these energies, a few words about immortality are necessary. In simplified terms, we could say that man has three levels of existence:

- the level of physical life, the duration of which is life on Earth;
- the level of existence of the six sephiroth of Briah and Yetzirah, the duration of which is the duration of one manifestation of the universe that is, very approximately, 10 billions of earthly years.
- the level of eternity where there is neither time nor space and where only man's original seed which issues from this level, is eternal.

Let's return to physical life. Everything man does is recorded in the Archives of Nature and, after he has left his body, this record is all that which is left of physical man. One can consult this "movie" of one's life but all physical qualities including intellectual qualities have disappeared; alone remains that which has been embedded into a matrix, that which has been fixed, through imbibition, into higher bodies. On the other hand, if, through mystical, occult or initiatory work, one has managed to establish a conscious link between the physical and the subtle bodies then one has attained immortality; not immortality as the continuation of the physical body but immortality as the continuation of consciousness throughout the different stages of man's journey in the universe. Man can choose one of two paths: the slow down spiral which sooner or later leads him to "salvation", but this may take a billion years and meander through numerous trials, or the steep path which, in a short time, drives him out of the darkness of the physical world and which is not without trials, but on a different scale.

As an aside: the elixir of long life of the Alchemists doesn't ensure immortality of the physical body although there have been a few positive results in this direction, but the true Tincture provides the continuity of consciousness.

PRACTICAL STUDY OF THE GREATER PENTAGRAM

Here begins the study of the tools which enable one to have an influence on divine or spiritual energies. The qabalistic method of obtaining the desired resonances uses symbols combined between them in the form of rituals. The three rituals which are given are extremely potent and can influence higher energies, it is therefore essential to keep a sense sacredness throughout preparation and performance of the rituals: a quiet mind, a clean body, and no excess of food.

The first ritual we are going to study is the ritual of the Pentagram or Greater Pentagram as opposed to the ritual of the lesser pentagram.

So as not to multiply the number of drawings in the lessons, we established a code to which we added a figure representing two Pentagrams and two Compass Cards. In the oratory, we only use pentagram A, numbered from 1 to 5. It symbolizes spiritual energies dominating matter. Pentagram B, on the other hand, symbolizes matter dominating spiritual energies, and should never be used (except in very rare occasions and then only by a very skilled and experienced operator).

To perform the ritual of the Greater Pentagram appropriately requires a serious practical preparation. As it offers opportunities to influence several levels of energy in various directions, and the possibility of using several symbolic systems, we need to design a material with the proper adaptability.

We mentioned, about the lesser pentagram, that it is better to avoid the presence of metallic

points in the oratory, thumb-tacks or any other objects of the sort. The sword should be the only metallic point. The ethereal energies at play here behave like electricity in our world. Those who wish to study this topic in detail should consult the chapter about points in a treatise of static electricity.

CONSTRUCTION OF THE PENTAGRAM

- Obtain a piece of plywood (23.62 x 23.62 inches).
- Paint it black or cover it with a piece of black fabric.
- Drill 11 holes through it as in the drawing of the pentagram.
- In each hole, introduce a small wooden plug which you can tilt slightly toward the top because the pentagram will be vertically installed.
- Tighten a small white cord to draw the pentagram.
- Draw the symbols on small round or square pieces of cardboard.
- Drill a hole through each of them to allow them to be fixed on one of the plugs either 1, 2, 3, 4, 5 or 6, so that the symbol is more or less in the same direction as each of the points of the pentagram.
- Draw the symbols of the Chart of signs, sounds and colors once and three times the symbols of the alchemical and qabalistic columns following the indicated colors.

Plan the following for later operations:

- A color set of the four Hebrew letters Yod He Vav He.
- A set of planetary symbols as follows:

** Saturn	black
** Jupiter	blue
** Mars	red
** Venus	green
** Mercury	orange
** Moon	silver

** Sun gold

- A set of the zodiac signs as follows:

** Sagittarius	}	
** Leo	}	red
** Aries	}	
** Aquarius	}	
** Libra	}	blue
** Gemini	}	
** Pisces	}	
** Scorpio	}	green
** Cancer	}	
** Taurus	}	
** Capricorn	}	yellow
** Virgo	}	

- A set of numbers from 1 to 5 placed on the pentagram to rehearse the study.

Note: For the Supreme Invocation of the Pentagram it is essential that you position the drawing of the Pentagram on a stand, or if need be on the back of a chair so that you can turn it toward the four cardinal points.

THE COMPASS CARD:

Ruach, which is the invisible air but also the quintessence, is the bearer of the spiritual energies.

We shall have two compass cards:

- the Earth Compass Card
- the Zodiac Compass Card

Each has its specific use. The Compass Card symbolizes the energies of the four rivers of the Garden of Eden. These energies are energies of spiritual knowledge and a few words may shed some light on their nature.

- NAHAR, the Quintessence or the Spirit, is the source of the four rivers. It is the eternal source of Knowledge which flows through the manifest world. Its point of passage is

Daath, the invisible sephirah.

- PISON is the Spiritual Fire of Daath. It flows toward Geburah. It is the gold of Knowledge.
- GHON is the Water which flows toward Chesed. It is Mercy but also esoteric Science.
- HIDDIKEL is the Air which flows toward Tiphereth. It is the energy which renders man divine.
- PHRATH is the Earth which flows towards Malkuth. It is the energy which provides man with his mental and intellectual faculties in the physical world.

IMPORTANT: in the drawings of the Compass Cards, the East is at the top.

THE EARTH COMPASS CARD OR INVOCATION CARD:
(drawing C, chart of the Pentagrams and Compass Cards)

- The East Wind carries the Air.
- The South Wind carries the Fire.
- The West Wind carries the Water.
- The North Wind carries the Earth.

The quintessence lies at the center of the compass card. The letter Shin is integrated into the Tetragram.

If you refer to the Chart of signs, sounds and colors, the numbers enable us to equip the compass card with the chosen symbols. The radii of the 4 cardinal points are of the color corresponding to the element. The Hebrew letters which are represented should be read counterclockwise that is: Vav He He Yod. The Tetragram which is the key to the compass card, is the eighth permutation of the Tetragram. Shin is fitted in the center of the circle and in the center of the word or: Vav He Shin He Yod. The rays C and F are black. They represent the combinations of forces authorized in this Compass Card:

- C	Fire	Air	Heat
- F	Earth	Water	Cold

The other combinations, corresponding to radii not drawn, are explosive. This Compass Card is placed on the altar, the East toward the Pentagram.

THE ZODIAC COMPASS CARD OR THE COMPASS CARD OF THE OPENING OF THE MIND: (represented in D)

- The zodiacal East Wind carries the Fire.
- The zodiacal South Wind carries the Earth.
- The zodiacal West Wind carries the Air.
- The zodiacal North Wind carries the Water.

This Compass Card is drawn following the same principles as the previous one.

The Hebrew letters which are represented are to be read counterclockwise that is: Yod He Vav He. The letters of the Tetragram haven't been permuted. The inclusion of Shin gives: Yod He Shin Vav He or Yeheshuah, the name of the Savior or the symbol of the four elements working under the authority of the Spirit Shin. The authorized combinations of forces are:

- S	Fire	Earth	Dry
- H	Water	Air	Humid

This Compass Card is placed on the altar directed according to the aim of the ritual of the Greater Pentagram and the astrological signature of the moment.

For a qabalistic work, the signs placed on the Compass Cards are preferably the qabalistic signs.

- 1 - The Wheel is the symbol of the Spirit which penetrates all and commands the elements.
- 2 - The Eagle symbolizes the Water as vapor flying through air, water vaporized by the forces of heat.
- 3 - The Lion symbolizes Fire by its vehemence.
- 4 - The Bull symbolizes the Earth; this symbol translates the laborious work needed by the element of Earth.
- 5 - Man symbolized here by the sign Aquarius is the symbol of Air. Here the symbol implies that Air penetrates all hidden things, through man.

In the next lesson, we are going to explain the principle of the Ritual proper, give examples and strive to demonstrate how each one can use this tool for his own necessities.

May the Eternal protect You, the Word has been said.

Ora et Labora!

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Figures enclosed:

1 – Chart of the Pentagrams and Compass Cards

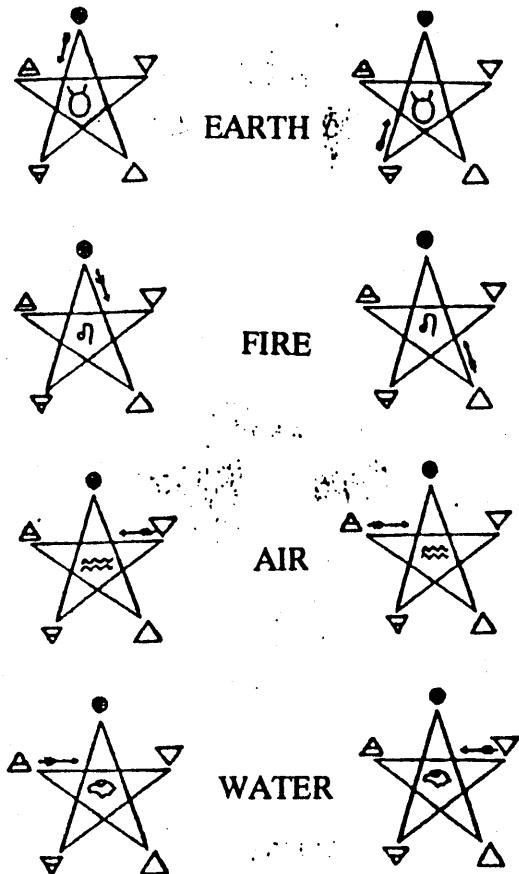
2 – Drawing of the Pentagram

3 – Chart of the Signs, Sounds and Colors

CHART OF THE PENTAGRAMS AND COMPASS CARDS

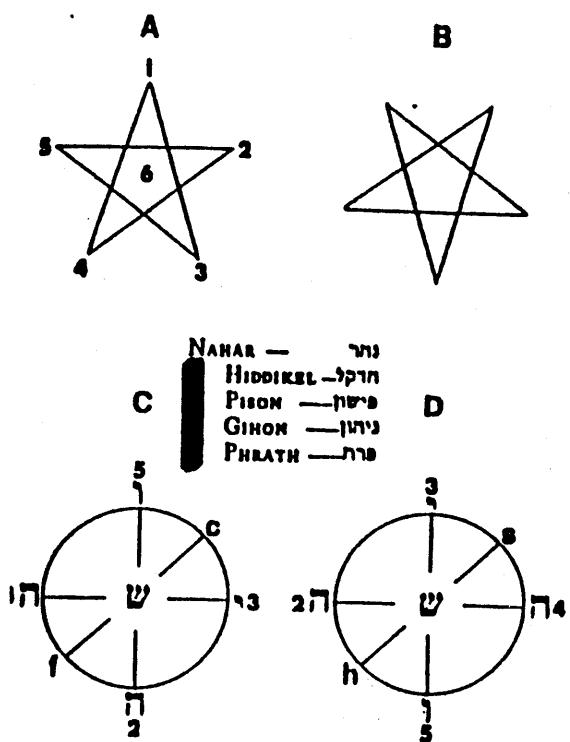
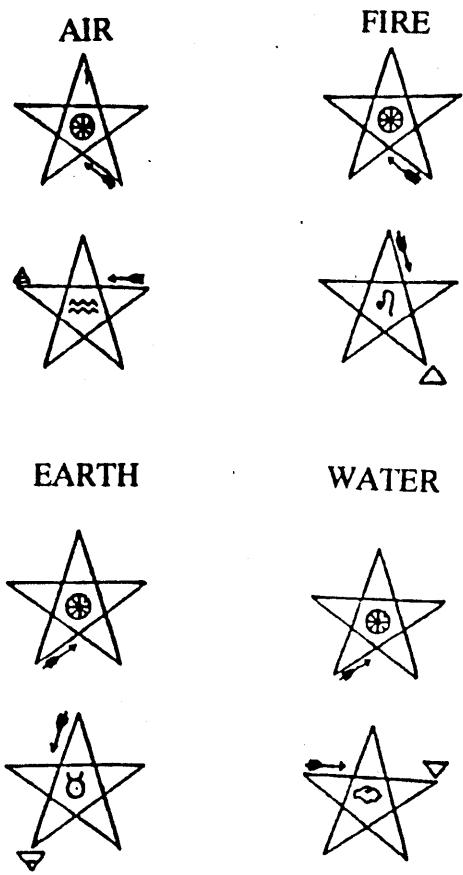
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Figure # 1



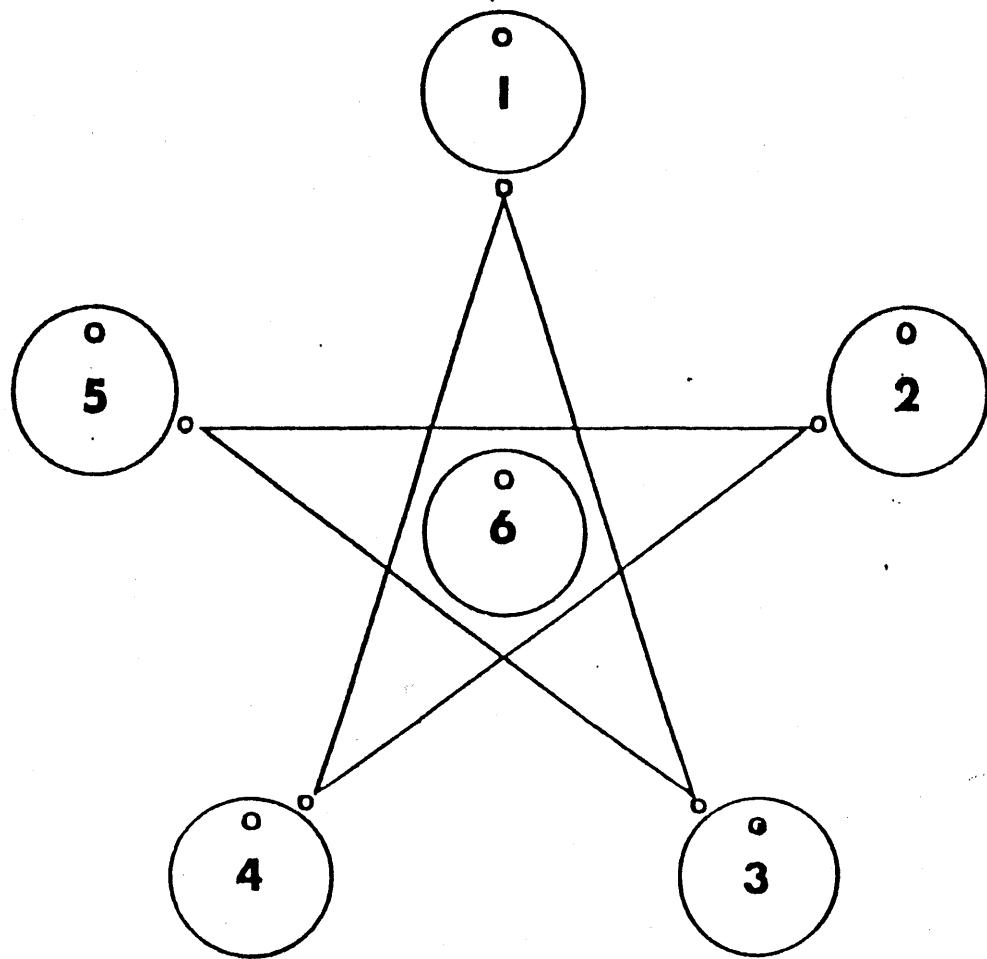
- A: the positive Pentagram
- B: the negative Pentagram
- C: the Earth Compass Card
the Invocation Compass Card.
- D: the Zodiac Compass Card
the Spirit Compass Card.
- In the Center: the Hebrew Names
of the Elements of Eden

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DRAWING OF THE PENTAGRAM

- the small circles at the points of the pentagram are the holes for the plugs through which the cord passes.
- the holes of the plugs 1, 2, 3 ,4 5, 6 are off center so that:
 - ** the holes do not find themselves in the symbols
 - ** the drawing of the symbols are stable when the pentagram is vertical.



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Figure # 3

CHART OF THE SIGNS, SOUNDS AND COLORS

	COLOR	ELEMENT	HEBREW	ENOCHIAN	EDEN			LETTER	ALCHEMY	QABALA	ASTROLOGY	TATWAS
1	BLACK INDIGO	QUINTESSENCE			NAHER			ש	◐◑◐◑◐◑	◐◑◐◑◐◑	◐◑◐◑◐◑	◐◑
2	GREEN	WATER	MAIM	HCOMA	GIHON	ACTIVE		נ	▽	λ	☽	☽
3	RED	FIRE	ASH	BITOM	PISON	ACTIVE		▶	△	◐	◐	△
4	YELLOW	EARTH	ARETH	NANTA	PHRATH	PASSIVE		ת	▽	○	○	□
5	BLUE	AIR	RUACH	EXARP	HIDDIKEL	PASSIVE		נ	△	~~~~~	○	○

The numbers in the first column correspond to the numbers of the pentagram.
 Each line gives all the symbols for each element (or the quintessence).
 The symbols should be designed in the color indicated in the second column.
 Each column corresponds to a family of symbols.
 In the ritual each sign always has a triple symbolical aspect:

- * of force through the vibration of the name.
- * of localization by the form of the sign.
- * of resonance by the color.

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Lesson 28 - QABALA - page 1

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Lesson 28

Dear Friend,

RITUAL OF THE GREATER PENTAGRAM

General Rules for the Drawing of the Signs with the Sword or the Dagger:

- 1 - Always draw the circles clockwise and at the completion of the drawing, the tip should be at the exact same spot it started from.
- 2 - In the signs with an open figure, the tip of the sword starts on the far left and ends on the right.
- 3 - The pentagrams are drawn according to the instructions of the ritual but they should be vertical and carefully closed.
- 4 - The absolute rule, before any operation, is to draw a closed circle around the operator and the things concerned by the ritual, then perform the banishing ritual of the Lesser Pentagram.

Choosing the type of symbol:

- For rehearsals and preparation exercises it is best to use alchemical symbols.
- You can also use alchemical symbols to charge an elixir with the appropriate element.
- In order to re-balance a sephirah, use Hebrew letters or the signs of the Qabala.
- Use the astrological symbols to act upon the results of an astrological sign.
- To contact the Archives of Nature, or to obtain either clairvoyance or astral vision use the symbols of the Tatwas.

PERFORMANCE OF THE RITUAL

First Phase:

- 1 - First operation: draw the circle as mentioned previously (in 4).
- 2 - Perform the banishing ritual of the Lesser Pentagram.
- 3 - If you wish to charge an object, an elixir or any other thing, enclose it in a second circle drawn within the first one.

Second Phase:

Pentagram of the Invocation of the Spirit and the Rebalancing of the Energies.

This operation is done separately for the active elements and the passive elements. If, in the sequence of the ritual, you plan to use one element only, you need only perform the active rebalancing if the element is active and the passive rebalancing if the element is passive. If there is both an active and a passive element or the 4 elements then you should perform both the active and passive rebalancing rituals.

Rebalancing of the active elements (or energies):

For this operation and the following ones it is good to draw the Pentagram and the signs and to rehearse on paper.

- Draw the Pentagram and place the numbers like on the Chart of Qabala – Lesson # 27 with the Wheel of the Spirit¹ in 1 and 6, adding the alchemical signs onto it.
- Place the tip of the sword on the symbol Fire, in 3, vibrate BITOM.
- Follow the line 3–5 with the sword then, when the sword is on the center of 5, Air, vibrate EXARP.
- Continue with the line 5–2; in 2, Water, vibrate HCOMA.
- Continue with the line 2–4; in 4, the Earth, vibrate NANTA.

¹The Wheel of the Spirit signifies the Quintessence represented in the Chart of Signs, Sounds and Colors of Qabala – Lesson # 27, as the eighth-rays Wheel.

- Continue with the line 4-1; in 1, the Spirit, vibrate EHEIEH.
- Continue with the line 1-3; in 3, lift the sword and position its tip on 6, vibrate EHEIEH.

Rebalancing of the passive energies (elements):

- Place the sword in 4, the Earth, vibrate NANTA
- Follow the line 4-2 with the sword; in 2, Water, vibrate HCOMA.
- Follow the line 2-5; in 5, Air, vibrate EXARP.
- Follow the line 5-3; in 3, Fire, vibrate BITOM.
- Follow the line 3-1; in 1, the Spirit, vibrate AGLA.
- Follow the line 1-4 to close the Pentagram.

Lift the sword and place it on the center of the Wheel of the Spirit; in 6, vibrate AGLA.

Note that in the Pentagram the active energies are to the right and the passive ones to the left.

Third Phase:

The ritual of the Greater Pentagram is now open: we can now perform the work of the ritual proper which we shall explain later on.

Fourth Phase:

We proceed with the banishing of the Spirit. We only banish the energies which have been invoked at the beginning. For the closing of the ritual we shall proceed as below.

Banishing or closing of the active energies:

- Place the tip of the sword in 5, Air, vibrate EXARP.
- Follow the line 5-3; in 3, Fire, vibrate BITOM.

- Follow the line 3-1; just mark a pause in 1.
- Follow the line 1-4; in 4, the Earth, vibrate NANTA.
- Follow the line 4-2; in 2, Water, vibrate HCOMA.
- Follow the line 2-5, lift the sword.

Banishing or closing of the passive energies:

- Place the tip of the sword in 2, Water, vibrate HCOMA.
- Follow the line 2-4; in 4, the Earth, vibrate NANTA.
- Follow the line 4-1; only mark a pause in 1.
- Follow the line 1-3; in 3, Fire, vibrate BITOM.
- Follow the line 3-5; in 5, the Air, vibrate EXARP.
- Follow the line 5 -2, lift the sword.

In these four drawings always make sure that the spot the sword is starting on is the exact spot from which it is lifted at the end.

Invocation of the four energies:

This ritual is called:

THE SUPREME INVOCATION BY THE RITUAL OF THE PENTAGRAM.

It is a possible work application of the ritual (third phase).

We just drew the circle, performed the lesser banishing ritual, rebalanced the active and passive energies, equipped the Pentagram with the symbols of the Qabala and placed the Wheel of Spirit on top (in 1) and at the center (in 6). Now place a set of Qabala symbols on the altar along with the Invocation Compass Card equipped with the same symbols.

- The Pentagram is facing East. Make the qabalistic cross to the East: arms extended in a cross fashion, the sword in the right hand, say:

- Before me Raphael
- Behind me Gabriel
- To my right hand Michael
- To my left hand Auriel
- Before me the Pentagram radiates
- Behind me the six rays of the stars are shining.

Rebalancing of the air energies:

- Place the Wheel of the Spirit at the center of the Pentagram and place the latter to the East.
- Vibrate EXARP and follow the whole pentagram with the tip of the sword: start in 3 then -- 5 -- 2 -- 4 -- 1 -- 3
- Vibrate EHEIEH by following, with the tip of the sword, the Wheel of the Spirit at the center of the Pentagram, starting at the top, in a clockwise motion.
- Replace the Wheel of Spirit in 6 by the sign of Aquarius, the qabalistic sign of Air.
- Vibrate the following sentence ORO IBAH AOZPI and move along the entire pentagram with the tip of the sword: start in 2 then -- 5 -- 3 -- 1 -- 4 -- 2
- Vibrate YOD HE VAV HE and follow the Aquarius sign with the sword: the top line from left to right then the bottom line again from left to right. This is not a closed symbol.

Rebalancing of the active energies of Fire:

- Place the Wheel of the Spirit at the center of the Pentagram. The latter should face South.
- Vibrate BITOM as you follow the Pentagram with the tip of the sword: start in 3 then -- 5 -- 2 -- 4 -- 1 -- 3
- Vibrate EHEIEH as you follow the Wheel of the Spirit in 6 as before.
- Replace the Wheel of the Spirit at the center of the Pentagram by the sign Leo, the sign of Fire.
- Vibrate OIP TEAA PEDOCI as you follow the Pentagram with the sword: start in 1 then 3 -- 5 -- 2 -- 4 -- 1

- Vibrate ELOHIM as you follow the sign of Leo with the sword. Start on the intersection of the line and circle – when the line separates from the circle. Follow the circle clockwise. Once the circle is closed, follow the line.

Rebalancing of the Water energies:

- Place the Wheel of the Spirit at the center of the Pentagram and position the latter so it faces West.
- Vibrate HCOMA as you follow the Pentagram with the sword: start with 4 then -- 2 -- 5 -- 3 -- 1 -- 4
- Vibrate AGLA as you follow the circle of the Wheel of the Spirit in 6 as before.
- Replace the Wheel of the Spirit by the Eagle, the sign of Water.
- Vibrate ENPEH ARSEL GAIOL as you follow the Pentagram with the tip of the sword: begin with 5 then -- 2 -- 4 -- 1 -- 3 -- 5
- Vibrate EL as you follow, with the tip of the sword, the drawing of the Eagle's head in a clockwise motion, starting with the top of the head and leaving the eye aside.

Rebalancing of the Earth energies:

- Place the Wheel of the Spirit at the center of the Pentagram. The latter should face North.
- Vibrate NANTA as you follow the Pentagram with the tip of the sword: start in 4 then 2 -- 5 -- 3 -- 1 -- 4
- Vibrate AGLA as you follow the Wheel of the Spirit as before.
- Replace the Wheel of the Spirit in 6 by the sign of Taurus. Perform the Invocation Pentagram of the Earth.
- Vibrate EMOR DIAL HECTEGA as you follow the Pentagram with the tip of the sword: start in 1 then 4 -- 2 -- 5 -- 3 -- 1
- Vibrate ADONAI as you follow the sign of Taurus, start with the horns, then go on to the circle in a clockwise motion. Start and finish at the point of junction of the horns and

the circle.

Let the energies become fixed in you for a certain time, then again execute the qabalistic cross as in the beginning.

Free the energies which haven't been fixed in you.

Through the closing of the active and passive energies, open the circle with the sword as you follow it in a counterclockwise motion.

The ritual is complete.

NOTE: Rehearsing and studying the ritual on paper already has a certain effect; it is best to remain at that stage for now in our study of this lesson.

In the next lessons, you'll find the instructions for the work comprised between the opening and closing of the ritual (Third phase).

WARNING: the drawings of the "Supreme Invocation by the Ritual of the Pentagram" can be found on the chart of the Pentagrams and Compass Cards in Qabala – Lesson # 27; it concerns the present lesson. However, in the study of Qabala – Lesson # 28, the drawings of Invocation and banishing (or return) are not to be taken into consideration.

As it is the Invocation of the four energies it should be clear that four invocations are performed one after the other. The invocations and banishings in order to invoke one or two energies will be given in a next lesson.

May the Eternal protect you, the Word has been said.

Ora et Labora!

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Lesson 29 - QABALA - page 1

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Lesson 29

Dear Friend,

Before the study of the Greater Pentagram and its various applications, we would like to add some useful clarifications.

Those of you who have been practising the ritual of the Lesser Pentagram could observe its effects. However these are quite weak compared to the effects resulting from practising the ritual of the Great Pentagram.

The ritual of the Greater Pentagram is at once simple and complex:

- simple in that the opening and the closing (or banishing) are always identical.
- complex in that the intermediate part has to be designed to follow the operator's needs and therefore varies depending on the desired applications. Thus the Invocation of the Four Energies (see Qabala - Lesson # 28) must be included between the opening and the banishing. This part of the ritual has two goals, to attempt reinforcing the four energies in the operator and to monitor their balance.

In the next lesson, we will study how to have an action on one energy only, in such a way that for instance the phlegmatic type can act on Fire to energize himself, the quick-tempered type on Water to calm himself down, the melancholic type on Air and the sanguine on Earth. It can be really useful for each one to ponder Paracelsus' study of the four temperaments and the related elements so each one may choose the energy he needs to stimulate in himself.

Apart from very serious and exceptional cases, it is better to stimulate an energy rather than diminish it. That is, if you wish to neutralize an energy, it is better to stimulate the opposite energy. The mechanism involved can be compared to taking a bath when one "takes the waters". We call upon the energy, then we pause and meditate: it is as if we soaked in a bath filled with telluric products and energies, then, during the banishing, we only send back THE ENERGY WHICH HASN'T BEEN USED BY THE BODY. Man's body "fixes" the energy. The goal of the banishing is to drive out - not the fixed - but the body's residual energies. In the case of

an object, the energies should not be banished from the second circle otherwise the object loses its charge.

The invocations of the elements which we are going to study in the next lesson are in the Enochian language. We should repeat what has already been said on this subject. In all resonance languages, whether Egyptian, Hebrew or Enochian only the consonants are given. There are two reasons for it. The first is secrecy, the second effectiveness because the vowels are not always identical. In any one word, the nature of the correct vowel which follows or precedes a consonant, depends on the consciousness level already attained by the adept. It would be good for you to search, already now, the resonance which suits you for the name of the Spirit and for the four rivers of the Garden of Eden.

In order to find the "proper Voice" during the exercises, several considerations are essential. The printed vowel is somehow arbitrary as those who wrote the texts have, for all practical purposes, sought the vowel with the best resonance. Therefore do not move too far away from it but modify it according to your own inner search and include it in a diphthong. The other point you should look for is the pitch of the sound, or its frequency. The frequency has been modified both by Involution and Evolution. A personal study is infinitely better than the random attribution of a musical note to each vowel. The current musical scales are no longer in agreement with Nature. For a complete sentence or as soon as there are more than two syllables, a rhythm should be respected which is linked to our breath rhythm and heart beat. In addition, these rituals are upsetting so it is therefore preferable to slow down our heart beat before the authentic performance of any ritual. To obtain a slowing down of the heart beat, find your pulse on the left wrist using the right hand, then concentrate on Tiphereth. As soon as the heart beat slowed down enough, stop concentrating on it.

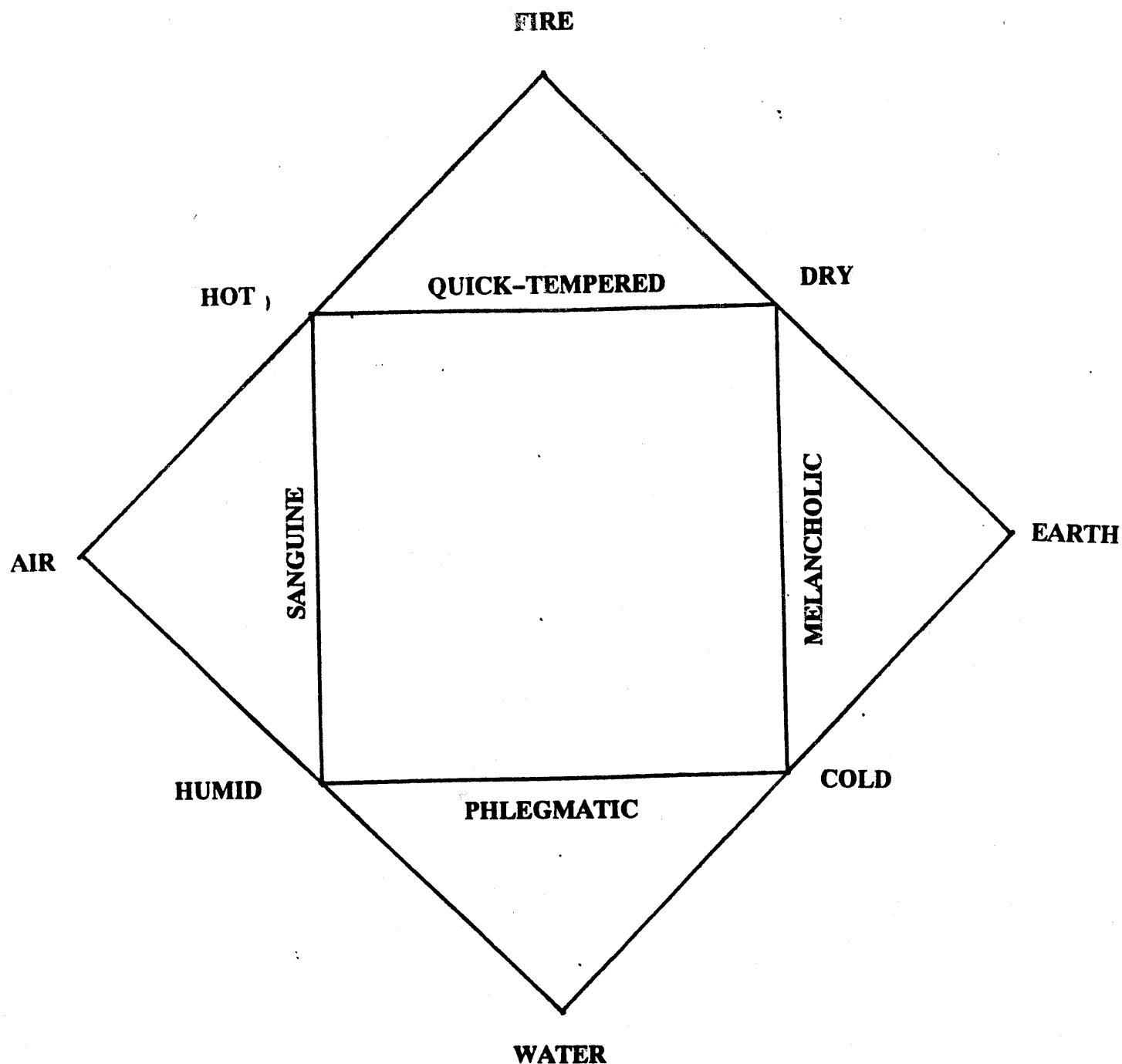
Be at once active and perseverant during your study of this part of the Qabala.

May the Eternal protect you.

Ora et Labora!

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RESEARCH CHART
TEMPERAMENT - HEALTH - ELEMENT



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Lesson 30 - QABALA - page 1

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Dear Friend,

Hopefully the sequence of our lessons will enable each of you to discover his own obstacles hindering his advance on the path. In all cases, these obstacles can be recognized by the disturbances they cause in the spiritual energies and the goal of the rituals proposed in these lessons is to allow you to put these energies back in order. We strive to present them with the greatest adaptability of mind so that each one can adapt them to his own needs. However, always keep in mind the following warning: the tools are designed to promote the growth of the being rather than the growth of your wealth.

Let's resume the study of the Greater Pentagram and specifically the invocation of each of the elements.

The information given in previous lessons about the Garden of Eden mostly concerns the mental aspect and in this case the names used are those of the Garden of Eden as indicated in Qabala Lesson # 27. In the practical application however, we use the Qabala symbols, whereas during rehearsals of the rituals we always draw alchemical symbols.

Preliminary directions for inner work:

There is, for each element, an invocational and a banishing Pentagram.

Invocations of Fire or Water should follow a balancing ritual of active energies.

Invocations of Air or Earth should follow a balancing ritual of passive energies.

Invocation of the Earth sign:

- The operator faces North;
- The Pentagram is placed North, on its support; face to the South.
- Place the sign of Taurus at the center of the Pentagram;
- Vibrate EMOR DIAL HECTEGA while drawing the Pentagram as follows:
1 -- 4 -- 2 -- 5 -- 3 -- 1
- Vibrate ADONAI while drawing the sign Taurus.

Banishing of the Earth sign:

- Same Pentagram;
- Vibrate EMOR DIAL HECTEGA while drawing the Pentagram:
4 -- 1 -- 3 -- 5 -- 2 -- 4
- Vibrate ADONAI while drawing the sign Taurus.

Invocation of the Fire sign:

- The operator faces South;
- Place the Pentagram South, facing North;
- Place the sign Leo at the center of the Pentagram;
- Vibrate OIP TEAA PEDOCE while drawing the Pentagram as follows:
1 -- 3 -- 5 -- 2 -- 4 -- 1
- Vibrate ELOHIM while drawing the sign Leo.

Banishing of the Fire sign:

- Same Pentagram;
- Vibrate OIP TEAA PEDOCE while drawing the Pentagram:
3 -- 1 -- 4 -- 2 -- 5 -- 3
- Vibrate ELOHIM while drawing the sign Leo.

Invocation of the Air sign:

- The operator faces East;
- Place the Pentagram East, facing West;
- Place the Aquarius sign at the center of the Pentagram;
- Vibrate ORO IBAH AOZPI while drawing the Pentagram as follows:
2 -- 5 -- 3 -- 1 -- 4 -- 2
- Vibrate YOD HE VAV HE while drawing the Aquarius sign, the first two letters for the first lines, and the last two letters for the second line.

Banishing of the Air sign:

- Same Pentagram;
- Vibrate ORO IBAH AOZPI while drawing the Pentagram:
5 -- 2 -- 4 -- 1 -- 3 -- 5
- Vibrate YOD HE VAV HE while drawing the Aquarius sign.

Invocation of the Water sign:

- The operator faces West;
- Place the Pentagram to the West, facing East;

- Place the Eagle sign at the center of the Pentagram;
- Vibrate EMPEH ARSEL GAIOL while drawing the Pentagram as follows:
5 -- 2 -- 4 -- 1 -- 3 -- 5
- Vibrate El while drawing the Eagle's head.

Banishing of the Water sign:

- Same Pentagram
- Vibrate EMPEH ARSEL GAIOL while drawing the Pentagram:
2 -- 5 -- 3 -- 1 -- 4 -- 2
- Vibrate EL while drawing the Eagle's head.

Notes on drawing the Pentagrams:

The invocation of the Air sign is identical to the banishing of the Water sign.

The invocation of the Water sign is identical to the banishing of the Air sign.

The invocation of the Earth and Fire signs follow the same paths but in reverse order.

Use the Compass Card of the Spirit if you want to use the energies of the elements in their zodiacal aspects, but in that case:

- Fire should be East,
- Water, South,
- Air, West,
- And Earth, North,

always in relation to the compass card. Note that the East of the compass is not the regular East, but it is oriented¹ according to the astrological signature and the goal of the ritual.

Directions for using the invocation of an energy to charge either an object or an elixir:

When the balancing of all energies has been completed:

- With the tip of the sword draw a circle clockwise around the Pentagram and the object, inside the first circle.
- Do not step outside the greater circle and do not enter the smaller circle; only the

¹the verb "to orient" comes from the Orient, the East, and means to direct towards the East. The churches are oriented, that is, the altar is to the East. This is the case of all churches except for Notre-Dame in Paris. (Translator's note).

sword enters the smaller circle (possibly the arm also).

When the invocation is complete, the object – or the elixir – is charged with the energy. However should any accidental banishing of the energies occur, the object immediately loses the charge. In this case, take the object out of the smaller circle before performing the banishing of the residual energies.

If, for various reasons, you do not want to use two circles, you can charge the object with the invocation and then take it out of the circle but do not step out of the circle yourself. (Place the object on a stand for instance; the important part being that the operator should remain standing within the circle).

Invocation of the zodiacal signs:

- The signs Aries, Sagittarius and Leo are invoked or banished with the ritual of the Fire sign.
- The signs Pisces, Scorpio and Cancer are invoked or banished using the ritual of the Water sign.
- The signs Aquarius, Libra, and Gemini are invoked or banished using the ritual of the Air sign.
- The signs Capricorn, Virgo and Taurus are invoked or banished with the ritual of the Earth sign.

In all cases, the zodiacal sign is positioned at the center of the Pentagram and should be drawn with the sword in a left to right motion.

An astrological study is necessary to find out the current position of the sign in the sky. The Pentagram is placed in the direction of the sign and the ZodiacaL Compass Card "oriented" in consequence. Example:

If Aries, Fire sign, is situated South in the sky, then the Pentagram is placed South and the East of the ZodiacaL Compass Card is oriented toward the Pentagram because in the ZodiacaL Compass Card Fire is at the East (see Qabala – Lesson # 27).

It is always good, during the study and the preparation of the various elements of the ritual to protect yourself with the banishing ritual of the Lesser Pentagram.

Spiritual development always occur under the influence of the letter Shin.

Note: The Order of the Golden Dawn assigns each element and the Spirit to a gradation, a sephirah, and a sign. The sign is performed after each invocation:

- Spirit, Quintessence. Gradation: Adeptus Major. Sephirah: Tiphereth. The sign is performed standing, arms horizontally spread, palms of the hands facing the ground.
- Fire. Gradation: Philosophus. Sephirah: Netzach. The sign is performed hands on the head, palms facing outwardly, thumbs apart from the hand, placed on the forehead.
- Water. Gradation: Practicus. Sephirah: Hod. The sign is performed with the tips of the fingers touching, thumbs together touching the solar plexus but slightly apart from the other fingers.
- Air. Gradation: Theoricus. Sephirah: Yesod. The sign is performed arms folded upward, palms facing up.
- Earth. Gradation: Zelator. Sephirah: Malkuth. The sign is performed left arm extended in front of you, upward, the palm of the hand facing the ground.

This school has advocated the use of the corresponding sign after the opening ritual but before the work.

May the Eternal protect you on your Path.

Ora et Labora!

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Lesson 31 - QABALA - page 1

F.31.0984

Dear Friend,

We strive to make these Qabala lessons as practical as possible, that is to say, to offer the largest range of means enabling you to reascend the levels of consciousness. In this frame of mind, let us pursue our study of the Ritual of the Greater Pentagram and its application to the symbols of the four elements.

The descent of the energies of Mezla should cause dreams which should progressively and eventually turn into inner experiences in which two features emerge: a level of consciousness, more real than the ordinary dream state and a growing free will. The sequence in which these experiences unfold is always identical.

The first series of experiences is the only one concerning the trials of the Earth. Generally, you find yourself walking in galleries, tunnels, or an underground city... For each one, the locations remain the same throughout the following experiences therefore one can find his gallery, his tunnel or his house under the earth, and its memory is kept from one experience to the next to such extent that it becomes familiar ground. Your behavior in the dreams progressively matches your waking state, physical behavior. One night, outlets appear, often showing a blue sky inaccessible up to then. Slowly you succeed in moving toward these outlets as the experiences of Earth end and the experiences of Water begin.

In the Water experiences, the mechanisms are slightly identical to that of Earth and in the same way you will move to the experiences of Air, and those of Fire.

Beware, for a qabalistic symbol is often grafted to these experiences, for instance the teeth (the letter Shin) for the element Fire. Thus to interpret these experiences correctly, it is advised to review the attributes of the Hebrew letters.

USE OF THE RITUAL OF THE GREATER PENTAGRAM

If, after three or four descents of the energies of Mezla, the Earth experiences have not begun, perform the invocations of the sign of Earth in the ritual, or:

- **first step:** 1) and 2) (Qabala - Lesson # 28 p. 2)

- **second step:** balancing of the passive elements (see Qabala – Lesson # 28 p. 3, and follow the whole paragraph even though it deals with the 4 elements).
- **third step:** invocation of the sign of the Earth (Qabala – Lesson # 30, p. 1)
- **fourth step:** pause and meditate – immerse yourself in the energies.
- **fifth step:** banishing of the sign of the Earth (Qabala – Lesson # 30 p. 2)
- **sixth step:** banishing of the passive energies (Qabala – Lesson # 28 p. 4, the whole paragraph).

Regularly perform this invocation, for instance once a week, and pursue it as long as the experiences of the Earth last.

As soon as outlets appear, practice the invocation of the sign of Water in the ritual :

- **first step:** 1) and 2) (Qabala – Lesson # 28 p. 2)
- **second step:** balancing of the active elements (Qabala – Lesson # 28, p. 2, following the whole paragraph even though it deals with the four elements).
- **third step:** invocation of the sign of Water (Qabala – Lesson # 30, p. 2-3.)
- **fourth step:** pause and meditate – immerse yourself in the energies.
- **fifth step:** banishing of the sign of Water (Qabala – Lesson # 30 p. 3)
- **sixth step:** banishing of the active energies (Qabala – Lesson # 28 p. 3-4, the whole paragraph).

As soon as islands, harbors, or anything related appears, perform the invocation of the Air sign in the ritual (same pattern as before, in this case the element is passive). Very often the experiences of this element are characterized by flights in a grey, dull atmosphere.

As soon as the light "rises" perform the invocation of the sign Fire in the ritual (same pattern as before, the element being active here). The end of the Fire experiences are often characterized by the loss of the teeth.

Practice then the "Supreme Invocation" or "Invocation of the Four Energies" (Qabala – Lesson 28, p. 4-5). Then, if this is what you wish visit the castles.

THE CASTLES

In the dream experience you are to become familiar with one castle which always comprises several stories. If you own a copy of the Zohar it is good now to read the part concerning the castles: Hekaloth.

In your castle you always inhabit the same story and it is very difficult, if not impossible, for you to go upstairs. Only the Supreme Invocation (Qabala – Lesson 28, p. 4-5) or later the Ritual of the Hexagram can help you to go up one story.

What is this castle and what does it mean? It symbolizes the sephirah which is your abode in the other world. If you inhabit the lower story, you probably arrived at the sephirah that concerns you, in your previous incarnation. If you inhabit the upper story or even better the uppermost one, you have the opportunity to go up one sephirah during your present lifetime.

Which sephirah are you at? You must find your castle.

The castles of Briah

You are in a bright castle, there are in all the rooms luminous bay windows open to an always blue sky: you are in **Tiphereth**. Be careful during your inner awakening because you are concerned by the sentence: "what I did you can do and even more and more beautiful things". You are not a revealer of religion, no one should know of your own inner state, not even those who are close to you.

Your castle is a fort, a citadel, but comfortable: you are in **Geburah**. For you, Tiphereth is the past and you should move onto Chesed.

Your castle is a temple, or within your castle there is an enormous religious building: you are in **Chesed** where the stay is long, for here are waiting those who are to pass the threshold, without return, to the Infinite. "Enoch faced the Eternal and has never returned".

The castles of Yetzirah

In Hod: The castle is often disturbing for those who are not used to it. It is the castle of the magus such as is frequently seen in fairy tales. Often this castle possesses three attributes: a magic oratory, an alchemical laboratory, an astrological observatory.

In Netzach: The castle is inspired from Nature and thus may appear as being built within giant trees or at other times as a luxurious sensuously colored palace. The two aspects may mix at times: tree and palace.

In Yesod: It is the castle of the beginning of the ascent. Very often it is charged with thought-forms of the earth, whether good or bad. Its lunar light is pale and it is best not to

remain there; moreover the sojourns are short. Almost everyone interested in esoterics has gone beyond the level of this castle.

There is another method enabling us to discover our castle.

In the same way that kings and emperors have marked their earthly castle with emblems, the planetary genius of each castle marks with its planetary sign the castle he is responsible for. The astrological symbols of planets, such as they are drawn on the earth are always present in the corresponding castle but not necessarily perceptible at each story.

If after the Fire experiences, the experiences of the castles do not take place, practice the ritual of the Greater Pentagram but only with the invocation of the Spirit (Quintessence):

- **first step:** 1) and 2) (Qabala – Lesson # 28 p. 2)
- **second step:** balancing of the active elements (Qabala – Lesson # 28, p. 2)
- **third step:** balancing of the passive elements (Qabala – Lesson # 28, p. 3)
- **fourth step:** pause and meditate – immerse yourself in the energies.
- **fifth step:** banishing of the active energies (Qabala – Lesson # 28 p. 3-4)
- **sixth step:** banishing of the passive energies (Qabala – Lesson # 28 p. 4)

It is the balancing of the active and passive elements which provoke the invocation of the Spirit.

This series of experiences on the four elements may not always begin with the trials of the Earth: even if we haven't performed any esoteric work, it is possible that the work has already advanced and that we begin with Air or Fire.

As a matter of fact, the planetary geniuses constantly work for the advance of beings on the Path. However, without the agreement of the little king their work loses its efficiency.

In the next lesson we shall study the action of the planetary geniuses.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

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Lesson 32 - QABALA - page 1

F.32.1084.

Dear Friend,

If we want to use the Ritual of the Greater Pentagram appropriately and later the rituals of the Hexagram, we must understand the mechanics and the relationships among the Planetary Geniuses, the days of Creation and the days of the week.

THE PLANETARY GENIUSES

The planetary geniuses, 7 in number, are the entities who, within the solar system, ensure the application of the Seven Double Laws of the Universe. These Seven Geniuses or Seven Second Causes as Trithemius puts it (The Primary Cause being Unity) are assigned to the seven days of the week.

During the 24 hours of the day, each of the Seven planetary geniuses, has an influence, in priority and each in its turn. These hours are divided in 12 equal time periods during the day and twelve equal time periods during the night.

The day hours occur between sunrise and sunset and the night hours between sunset and sunrise.

When the number of day hours is equal to the number of night hours, as is the case during equinoxes, the influence of the Geniuses has:

a duration of 12×60 min. for the day,
and a duration of 12×60 min. for the night.

But as soon as we move away from the equinoxes, the number of day hours is no longer equal to the number of night hours and the duration of the action of the day Geniuses changes just like the duration of the action of the night Geniuses.

Let's take an example to illustrate this complex fact:

In Summer:

- Sunrise at 5 a.m.
- Sunset at 9 p.m.

The duration of the day is: $19 - 5 = 14$ hours.

The duration of the night is: $24 - 14 = 10$ hours.

As the duration of the day, like the duration of the night, is separated into twelve equal parts, we obtain in the example:

$$14 \text{ h} = 14 \times 60 \text{ min.} = 840 \text{ min.}$$

$840 \text{ min.} : 12 = 70 \text{ min.}$, which represents the duration of the "period" of the day during which a specific Genius has an influence.

And for the night:

$$10 \text{ h} = 10 \times 60 \text{ min.} = 600 \text{ min.}$$

$600 \text{ min.} : 12 = 50 \text{ min.}$, which represents the duration of the "period" of the night during which a specific Genius has an influence.

The sequence of priority of the Geniuses of the day does not follow the order of the days of the weeks.

Each Genius has the priority of an "hour" (or a "period"). Let's specify that during this priority the other Geniuses still have a certain influence but it is less. The order of priority follows the order:

Saturday – Thursday – Tuesday – Sunday – Friday – Wednesday – Monday.

This is also the sequence of the sephiroth of the Tree of Life.

The first "hour" following sunrise is always ruled by the Genius of the Day (see Chart # 1 page 6).

The sequence of the priority "hours" always follows the same order (see Chart # 1 page 6).

The Genius of the first "hour" being, as we said, the Genius of the day, its influence is greater and particularly during its "hours" of priority.

The day "hours" correspond to the active aspects of the Seven Double Laws, the night "hours" correspond to the passive aspect of the Seven Double Laws.

The first three geniuses of the day have 4 "hours" of priority during the day, each recurring every 7 hours, or:

- for the first genius: first "hour", eighth "hour", fifteenth "hour", twenty-second "hour".
- for the second genius: second "hour", ninth "hour", sixteenth "hour", twenty-third "hour".
- for the third genius: third "hour", tenth "hour", seventeenth "hour", twenty-fourth "hour".

The four other geniuses only have 3 "hours" of priority during the day; thus the fourth genius will be dominant on the fourth "hour", the eleventh "hour", and the eighteenth "hour" after which it will be dominant on the first "hour" of the next day.

When three cycles of seven hours have elapsed, there are three more hours to go. This "time shift" is at the origin of the days of the week:

Example: on Sunday, first "hour": the Sun; count three cycles of 7 "hours" and start another cycle, incomplete, with the Sun, Venus and Mercury. The next genius is the Moon which presides on the next day which is: Monday (see Chart # 1, page 6).

The sequence of the days of the Tree of Life and the sequence of the days of the week would have been identical if the day had been divided in 21 hours.

USE OF THE PLANETARY GENIUSES

It is used in the descent of the energies.

The first genius is that of Saturn-Binah, the only one under the influence of Timelessness. It rules Saturday, the only timeless day of the week.

Kether and Chockmah have no geniuses. They can be considered as day or as night.

Let's resume the previous example in which 70 min. is the duration of the day "hour" and 50 min. the duration of the night "hour":

- In the period of time between 100 and 50 min. before sunrise perform the descent of the Kether energy.
- In the period of time between 50 min. and 0 min., that is sunrise, continue the descent onto Chockmah.
- In the 70 first minutes following sunrise, invoke Saturn-Binah.

Then every 70 min. invoke the planetary genius following the sequence of the Tree of

Life unto Malkuth. Note that Malkuth is invoked under the influence of Saturn, first path of the reascent.

DURATION AND CYCLES OF THE EVOLUTIONARY IMPULSES OF GENIUSES

We know that any evolutionary step involves 12 successive steps, the symbols of which are given by the Zodiacal signs, Aries being the beginning of the cycle.

During its hour of dominance, the genius transmits a series of 12 impulses. Each impulse of the series is in accordance with the corresponding symbols:

- The first 12 impulses concerns the element Earth;
- The 12 next the element Water;
- The twelve next, the element Air;
- The twelve next the element Fire;
- The twelve next the Spirit or the Quintessence.

The "hour" of influence of the Genius is complete with 60 impulsions; in the previous example each impulsion or each minute lasts 70 seconds.

These impulses mainly concerns the sephirah of the genius. The next genius will act in the same way for its own sephirah.

The same cycle is reproduced within one minute with 5 cycles of 12 seconds but this cycle has no or little practical use because of its rapidity.

It is necessary to take these hours into account in the work with the Hexagram, which will be presented in a next lesson.

THE DAYS OF CREATION

Because of the experiences which may occur, it is good to have some notions about the densification of time and space.

Binah belongs to the world of Atziloth, a still unitary world in which duality exists as potential but is not yet manifest. Unity, Eternity cannot have a time, for space and time only appear as the duality of Eternity. Since duality only appears in Chesed, time and space appear then and this is the first day. Each of the following days is a densification of duality.

The density of time and space agrees with the density of the energy in as much as energy becomes subtle matter. A harmony of density is maintained between energy, matter, time and space.

We should therefore understand these seven days as the seven steps of densification of space-time which allow for the preservation of the harmony between energy/matter/time/space in the various planes of the universe. This explains that in the experiences of intermediary spaces, matter does not seem that different from physical matter. The problem is somewhat embarrassing in the first experiences: while there is only one degree of densification in our world, each of the worlds of Briah and Yetzirah have three degrees of densification therefore three degrees of energy/matter/time/space.

"On the seventh day, he shall rest". This means that Adam, the god-man, sleeps when he arrives in Malkuth. In other words, our regular waking state is the sleeping state of the spirit. The veil of birth and death separate us from the consciousness of spiritual man. Thus, man evolves in freedom and his ignorance allows him to say :"Father, I did not know".

The one who tears the veil knows, but becomes responsible and the consequences are his own private problem. No one is allowed to tear the veil of the Temple for another because no one can affirm that this other will be able to take responsibility for what is done unto him.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES:

- # 1 - Sequence of the Planetary Geniuses
- # 2 - Corresponding between the Sephiroth, Geniuses, the Days of Creation and the Days of the Week.

Figure # 1
F.32.1084

SEQUENCE OF THE PLANETARY GENIUSES

Hours	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Hours of the day	1st Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	2nd Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	3rd Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	4th Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	5th Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
	6th Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	7th Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	8th Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	9th Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	10th Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	11th Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	12th Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Hours of the night	1st Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	2nd Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	3rd Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	4th Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	5th Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	6th Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	7th Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
	8th Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	9th Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	10th Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	11th Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	12th Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

Figure # 2
F.32.1084.

CORRESPONDING BETWEEN SEPHIROTH, GENIUSES,
DAYS OF CREATION AND DAYS OF THE WEEK

Sephirah	Genius	Day of Creation	Day of the Week
Binah	Saturn		Saturday
Chesed	Jupiter	First day	Thursday
Geburah	Mars	Second day	Tuesday
Tiphereth	Sun	Third day	Sunday
Netzach	Venus	Fourth day	Friday
Hod	Mercury	Fifth day	Wednesday
Yesod	Moon	Sixth day	Monday
Malkuth	Earth	Seventh day	

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Lesson 33 – QABALA – page 1

F.33.1184.

Dear Friend,

THE RITUAL OF THE GREATER HEXAGRAM

If the Pentagram, with its five-pointed star, is the symbol of man or of the microcosm, the Hexagram, on the other hand, is the symbol of the macrocosm.

On Figure # 1 page 5, the two intertwined triangles, with the sun at their center, symbolize our world under the influence of the sephiroth. The hexagram is the symbol of the action of astral forces, cosmic forces, which, through the planets of our solar system, rule our world.

In the Ritual of the Hexagram, only the divine aspects of the force are at play. Therefore we shall make two remarks:

– The forces at play are extremely powerful, therefore the preparation and performance of this ritual require a solemn and quiet mind along with a profound and respectful attitude for all that which is granted to us. This ritual should only be used for the necessities of spiritual life.

– From each point of the hexagram the divine energy of the corresponding planet radiates and there is no negative energy. As opposed to the Pentagram, the Hexagram can be represented with either one or two points on top although we always recommend to represent it with one point on the top.

Preliminary instructions

The vibratory and major name of the Ritual of the Hexagram is ARARITA: אָרָרִיתָ. The word ARARITA in Hebrew expresses the unitary aspect of the Being in his individuality, in his Essence, in time. The numerical value of this name is:

1 – 200 – 1 – 200 – 10 – 400 – 1 or:

- By a first reduction 12, the twelve signs of the zodiac;
- By a second reduction we obtain 3: the super-natural Triad in our world.

Each of the letter of this word is attributed to a planet:

- Saturn	A	Aleph	1	black
- Jupiter	R	Resh	2	blue
- Mars	A	Aleph	1	red
- Sun	R	Resh	2	golden yellow
- Venus	Y	Yod	1	green
- Mercury	T	Tav	4	orange
- Moon	A	Aleph	1	purple

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Drawing of the Hexagram

To begin with, a simple black on white drawing is sufficient, but later, to increase the "resonance" of the ritual, you can draw it in colors: the triangle in white on black background, the symbols of the planets in colors, according to the above chart.

The code of color which is given here does not conform to the scale of the King or Queen colors given by the Golden Dawn. As a matter of fact, we believe that as the student is closer to becoming an adept he observes the following: the apparently separated knowledge of Astrology, Qabala and Alchemy progressively blends into a unitary body of knowledge giving satisfaction for all levels of understanding. The successful adept is at once an Alchemist, a Qabalist, and an Astrologer that is, a Magus. This is why we give the scale of colors of the alchemical experiences.

The position of the planets (Figures # 1 and # 2 pages 5 and 6) matches their position on the Tree of Life, except for Saturn, placed here at the level of Daath, at the top of the triangle symbolizing the element Fire. If we replace the planets by their respective letter in the word ARARITA, the Fire triangle is called AYT. The second triangle with the Moon at the lower angle symbolizes the element Water and is called ARA.

Be careful. This name starts with the letter A of Mars; if it were to start with the letter A of the Moon, it would be banishing.

Note that the two intertwined triangles give a picture of the microprosope.

To draw the elements of this ritual, and before its study for a possible rehearsal, always draw a circle of protection and perform the banishing ritual of the Lesser Pentagram.

Important and general remarks to always remember while performing the Ritual of the Hexagram.

1. The drawing with the sword is not continuous that is:

- First you draw a triangle,
- Make a pause,
- Lift the sword from the Hexagram,
- Draw the second triangle.

2. Invocation

- a) Start with the tip of the sword on the invoked planet and draw the triangle following the direction of the sun's path, as indicated by the arrows.
- b) Then, always in the same direction, draw the second triangle, starting on the opposite point.
- c) Vibrate the Divine name of the planet, the name ARARITA, then the letter of the planet.

3. Banishing or Sending back

- a) Vibrate the names in the reverse order: the letter, ARARITA, the divine name.
- b) Draw the triangle with the sword, starting with the triangle containing the planet. Starting with it turn in the reverse direction of the sun's path, as indicated by the arrows. Draw the second triangle starting from the opposite angle always in the same direction.

The symbol of the planet you are working with should always be placed at the center of the Hexagram.

The Figures # 1 and # 2 on page 5 and 6 provide the paths, the sequence, and all the names to be vibrated.

During this first performance of the ritual only one planet is invoked; it should be selected according to your needs. This issue has already been dealt with for the Pentagram but here the action is more powerful.

Special precautions for the invocation of the Moon

Its symbol should be in accordance with the moon phase of the moment.

The waxing moon is favorable; symbol: ☽

The waning moon is not favorable; symbol: ☾

The symbol of the full moon: ☽ should not have the dot in the center otherwise it becomes the symbol for the sun.

The symbol of the new moon should be filled in with black. ☺

In all cases, the last two symbols are not favorable.

When the moon passes the plane of the ecliptic in the ascending direction we have the Dragon's head : ☽ and in the descending direction we have the Dragon's Tail: ☿. The Head is beneficial, the Tail is not. The specific forces of the Head and the Tail of the Dragon are more easily invoked when the Sun and the Moon are conjunct in the zodiac.

The invocation of the forces for the six possibilities of the moon is performed using the "name" of the Moon but the symbol at the center of the hexagram should be changed. At the time of the eclipse, all forces manifest at their most powerful.

Be careful for an eclipse either means a conjunction or an opposition of the Moon with the Sun.

Summary of operations

1. Draw a circle: always close yourself in with the Hexagram in a circle before any operation. Never make a separate circle for the hexagram unless you want to charge a symbol or an elixir.
2. Invoke the selected planet.
3. Pause to let the energies act.
4. Send the energies back.
5. Open the circle.
6. Outside this specific ritual never invoke the Divine name without the Archangelic name.

For the rehearsals of the ritual, consider that you are not actually performing the ritual, therefore after having vibrated the Divine name, vibrate the Archangelic name.

Ora et Labora!

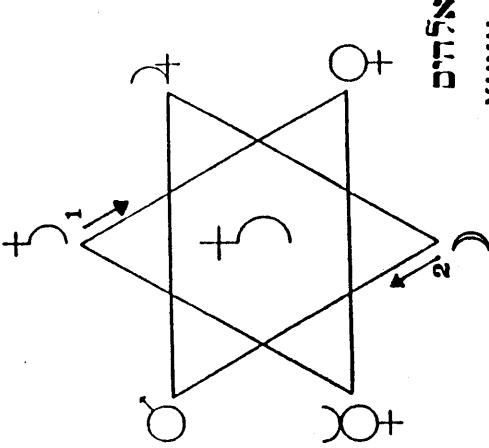
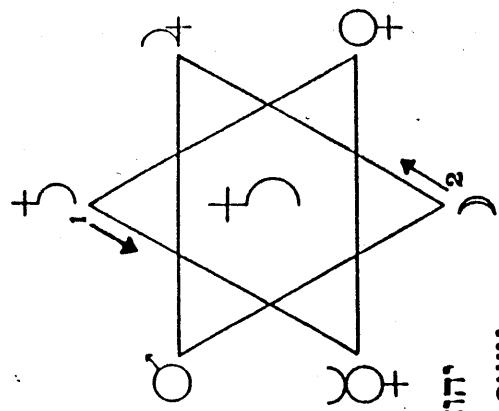
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Enclosed Figures:

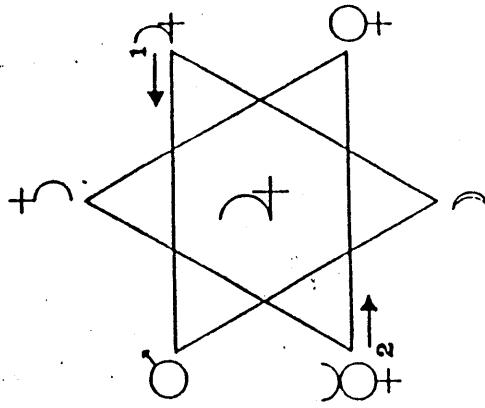
1 and # 2 Ritual of the Greater Hexagram.

RITUAL OF THE GREATER HEXAGRAM

Figure # 1
F.33.1184.



BANISHING



INVOCATION

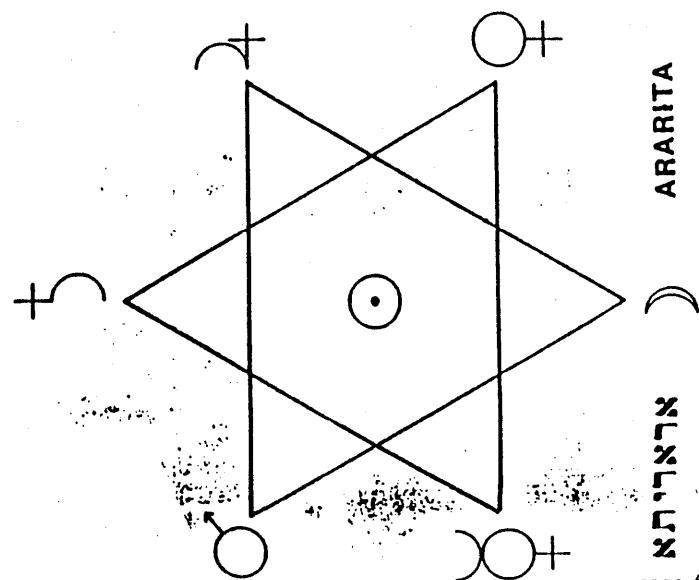
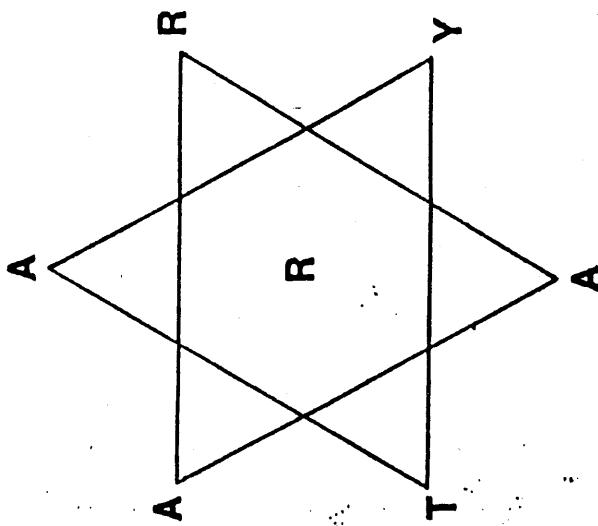
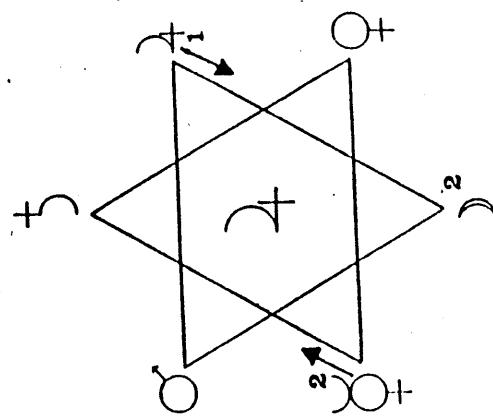
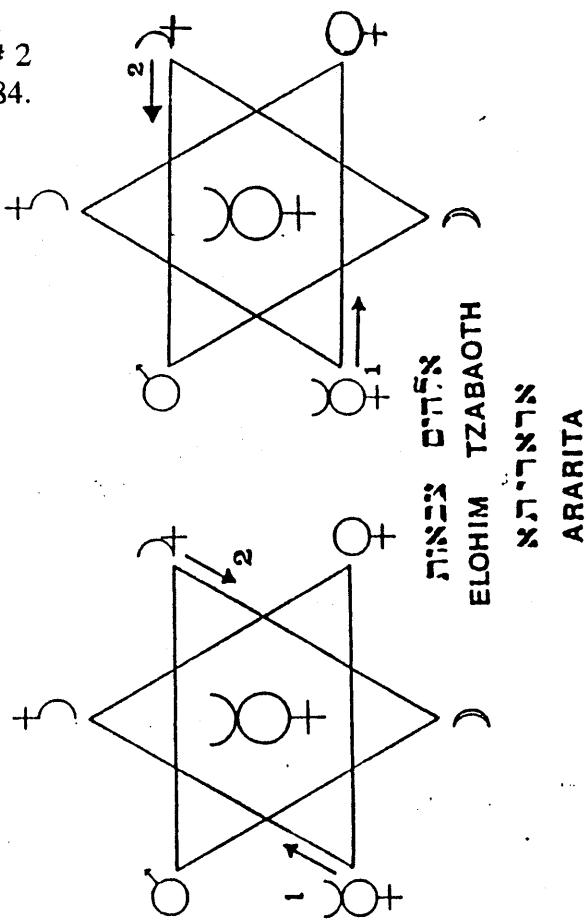
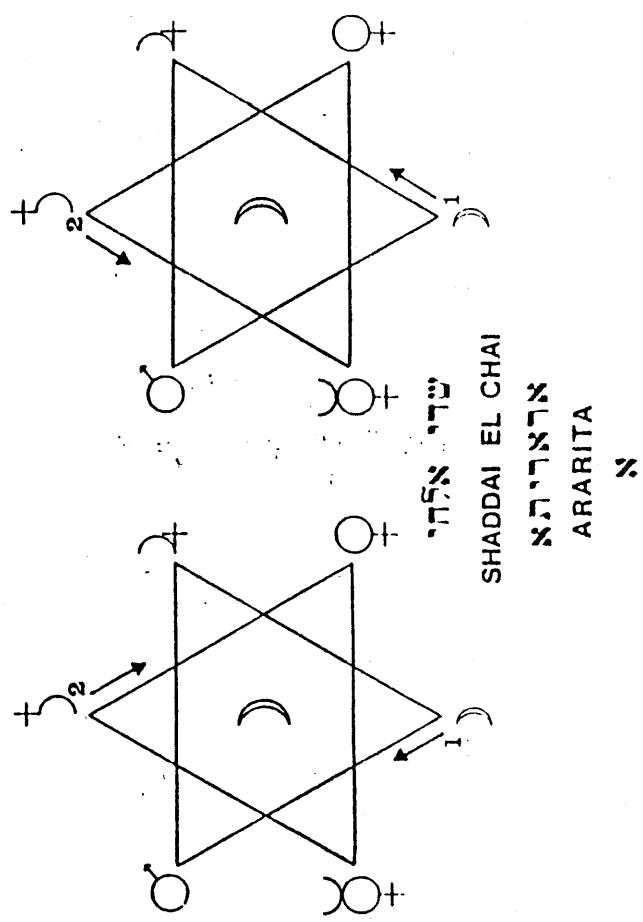


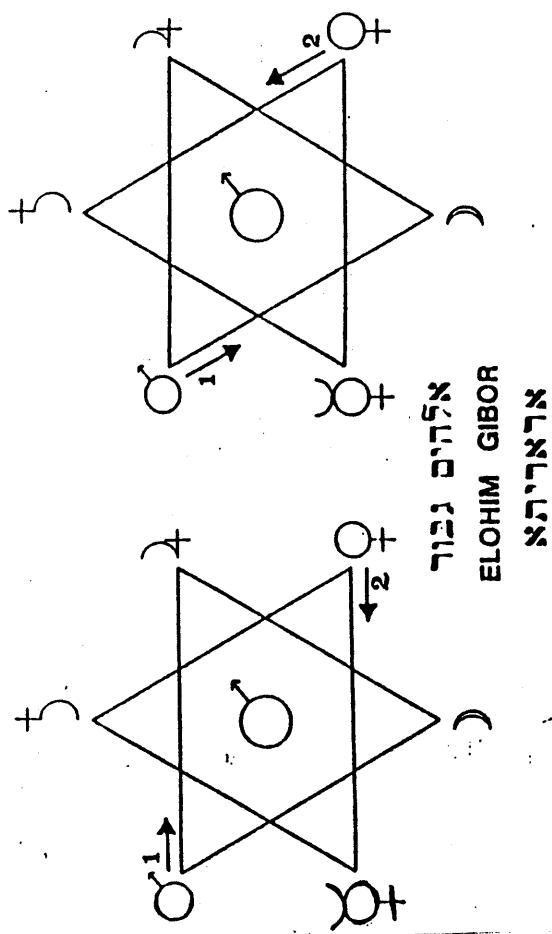
Figure # 2
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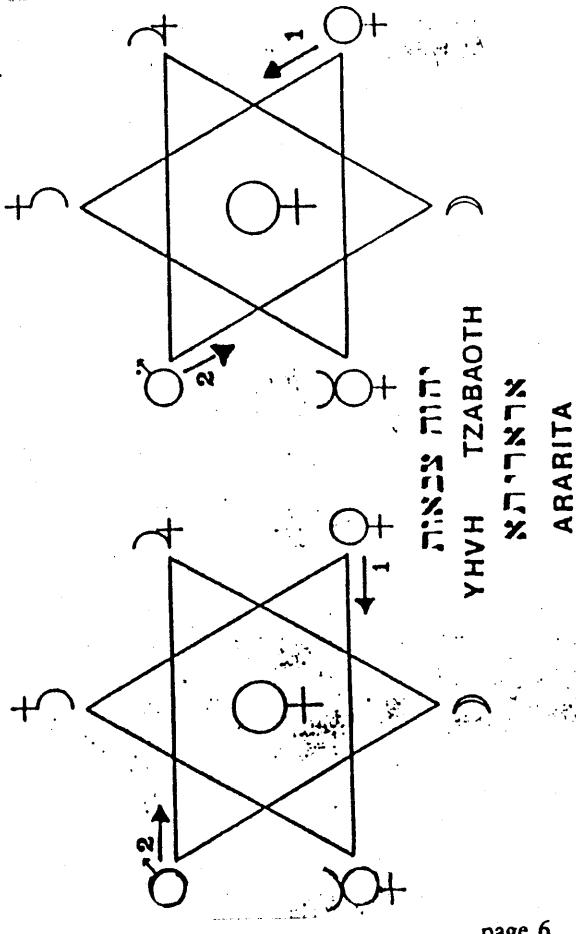
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RITUAL OF THE GREATER HEXAGRAM



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Lesson 34 – QABALA – page 1

F.34.1284.

Dear Friend,

THE SUPREME RITUAL OF THE HEXAGRAM

This ritual invokes the 6 planets through the channel of the Sun. The Sun (Sephirah: Tiphereth, Harmony), has a significant balancing and harmonizing action on spiritual energies as a whole.

The performance of the Supreme Ritual of the Hexagram requires an astronomical study. It is preferable to perform the ritual when the three planets: Saturn, Jupiter and Mars are above the horizon, or at least when Saturn is above the horizon. The study of the position of the 6 planets in the zodiac should enable you to draw a little diagram of six arrows indicating the direction of the planets on the horizon.

The invocation of each planet should occur facing their current position and direction where they are. For the six invocations and the six banishings the sign of the Sun is at the center of the Hexagram.

The sequence of invocation of the planets is that of the Tree of Life: Saturn, Jupiter, Mars, Venus, Mercury, Moon.

The drawings of invocation or banishing for each planet are identical to those of the previous lesson (see Figure # 1 page 6).

The names invoked are that of the divine name of each planet as in the previous lesson.

But for all planets ARARITA is replaced by Yod He Vav He Eloah Va Daat followed by the vibration of the letter Resh.

The banishing, or sending back, is the reverse order: letter, solar divine name, planetary divine name. Remember that in this ritual, and in all cases, the divine names of Kether and Hochmah should in never be vibrated even by mistake.

It is always useful to purify the environment with the banishing Ritual of the Lesser Pentagram before you proceed with the Ritual of the Hexagram.

Remember also, in your preparation of the ritual, that there are three higher planets: Saturn, Jupiter, Mars and three lower planets: Venus, Mercury, and the Moon. The Fire of the Sun is at the center. The planets placed at opposite angles are in sympathy: Saturn and the Moon, Jupiter and Mercury, Mars and Venus.

THE LESSER RITUAL OF THE HEXAGRAM

In this form, the ritual of the hexagram acts on the spiritual energy in a more specific manner as in the previous performances of the hexagram. It is possible to act on the quintessence or the harmonizing solar energy, on Fire, on Air, or on Water.

PERFORMANCE OF THE RITUAL

In all cases perform the sign of the qabalistic cross of the lesser pentagram.

1. Invocation of the Quintessence

- Place the Wheel of the Spirit at the center of the Hexagram.
- Position yourself facing South, the sun is then culminating, at (solar) noon.
- Perform the drawing of the invocation of Saturn.
- Vibrate ARARITA.

Sending back

- Vibrate ARARITA.
- Draw the line in reverse order.

During this invocation, the operator faces the Earth in the Zodiac, facing South. Thus he does not invoke the element Earth but the "quintessenced" energy of the Sun which descends upon the Earth.

2. Invocation of Fire

- Reverse the Water triangle which then has its point at the top, for in the Fire triangle with the Moon at the top, Mars and Jupiter do not change sides.

- Face East.
- Perform the drawing following the direction of path of the sun, in the hour following sunrise.
- Vibrate ARARITA.

Sending back

- Vibrate ARARITA.
- Draw in the reverse direction.

3. Invocation of the Air:

- Place the two triangles in such a way that the Water triangle is below the Fire triangle.
- Face West, that is, the position of Air in the zodiac.
- Draw following the path of the sun, draw the two triangles separately.
- Vibrate ARARITA.

Sending back

- Vibrate ARARITA.
- Draw in reverse direction.

4. Invocation of Water:

- Place the triangle of Water above the triangle of Fire.
- Face North.
- Draw following the path of the sun. Note the Moon-Saturn junction while you draw.
- Vibrate ARARITA.

Sending back

- Vibrate ARARITA.
- Draw in the reverse direction.

In these four rituals the four so-called Kerubic signs can be placed at the center of the Fire triangle, the symbol being that of the invoked element.

5. Invocation of the planets

It is possible with this ritual to invoke an energy specific to a planet. The ritual is designed to invoke the solar aspect of these energies, the Earth element can in no event be used. The other elements can only be invoked in certain cases and this, because of astrological reasons.

Water: for the Northern hemisphere of Earth, Water cannot be invoked with any of the planets, because they are never situated at the North of the earth.

Air: the sign of the planet will be in the upper triangle, the sign of the element in the lower triangle. The invocation of Air is possible for:

- **Mercury** if the planet is at the West and the sun in the sign Gemini.
- **Venus** if the planet is West and the sun in Libra.
- **Saturn** is the planet is West and the sun in Aquarius.

Fire: the invocation is possible for:

- **Mars** if the planet is East and the sun in Aries.
- **Jupiter** if the planet is East and the sun in Sagittarius.

The Quintessence: the symbol is the Wheel of the Spirit. It can only be invoked for Saturn, as Mercury is not badly aspected to Saturn. Saturn should be above the horizon and the sun in Leo. This last invocation is not advised if you have no mastery of the previous ones.

PERFORMANCE WITH A SPECIFIC PLANET

- Follow the direction of the path of the sun for invocation, the reverse for banishing.
- The beginning point for the invocation is the point of the chosen planet.
- The beginning point for banishing is the point where the opposite planet is located according to the classic Hexagram drawing.
- The name of the invoked planet is the following:

- Element Water, name in Yetzirah.
- Element Air, name in Briah.
- Element Fire, name in Atziloth.

- The name is vibrated, then ARARITA, then the letter of the planet. Reverse procedure for banishing.

Be careful with this part of the ritual. We recommend that you do not start with the Fire element but first master the method with Air or Water.

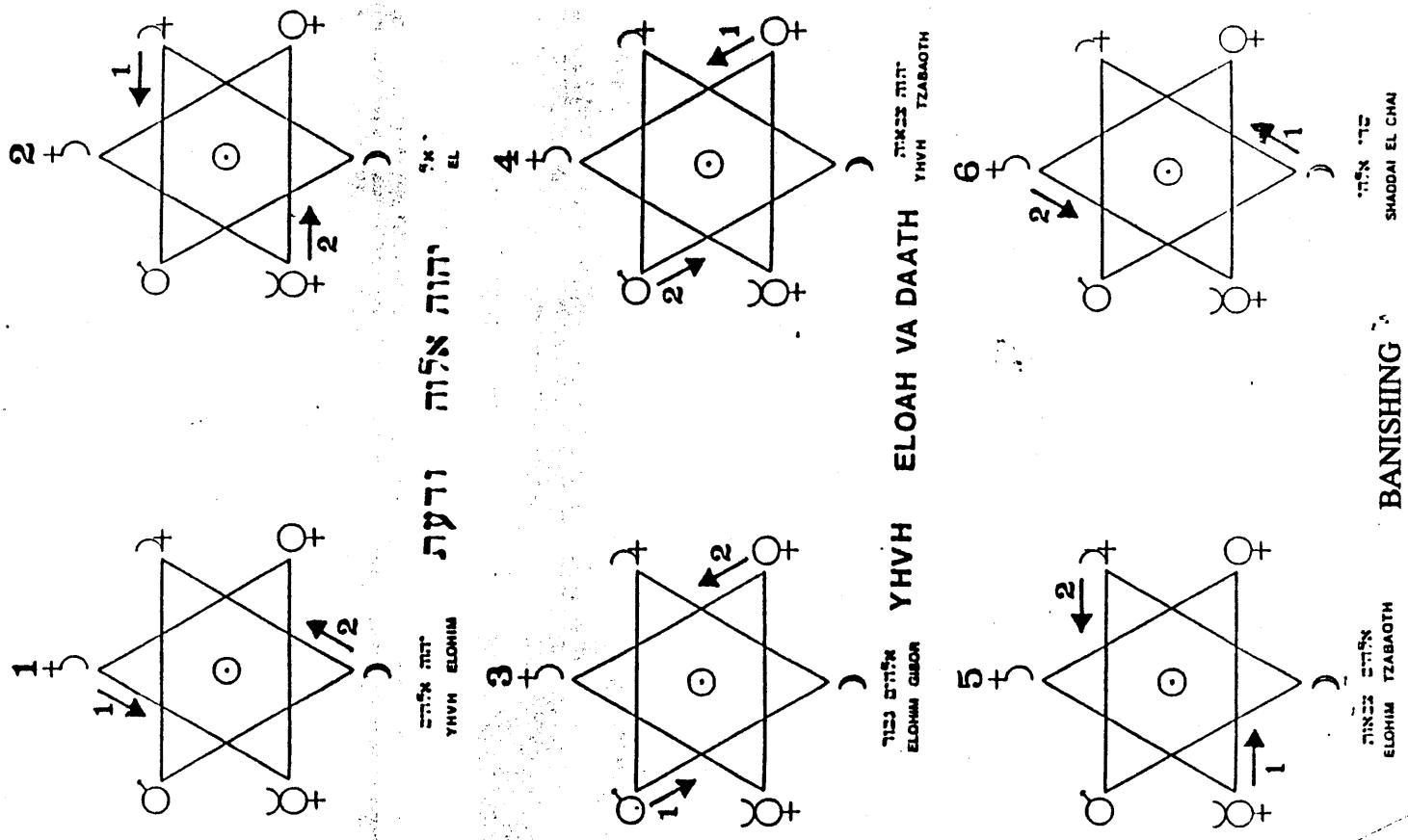
With this lesson we completed the teachings of the rituals necessary for the balancing of our inner energies.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

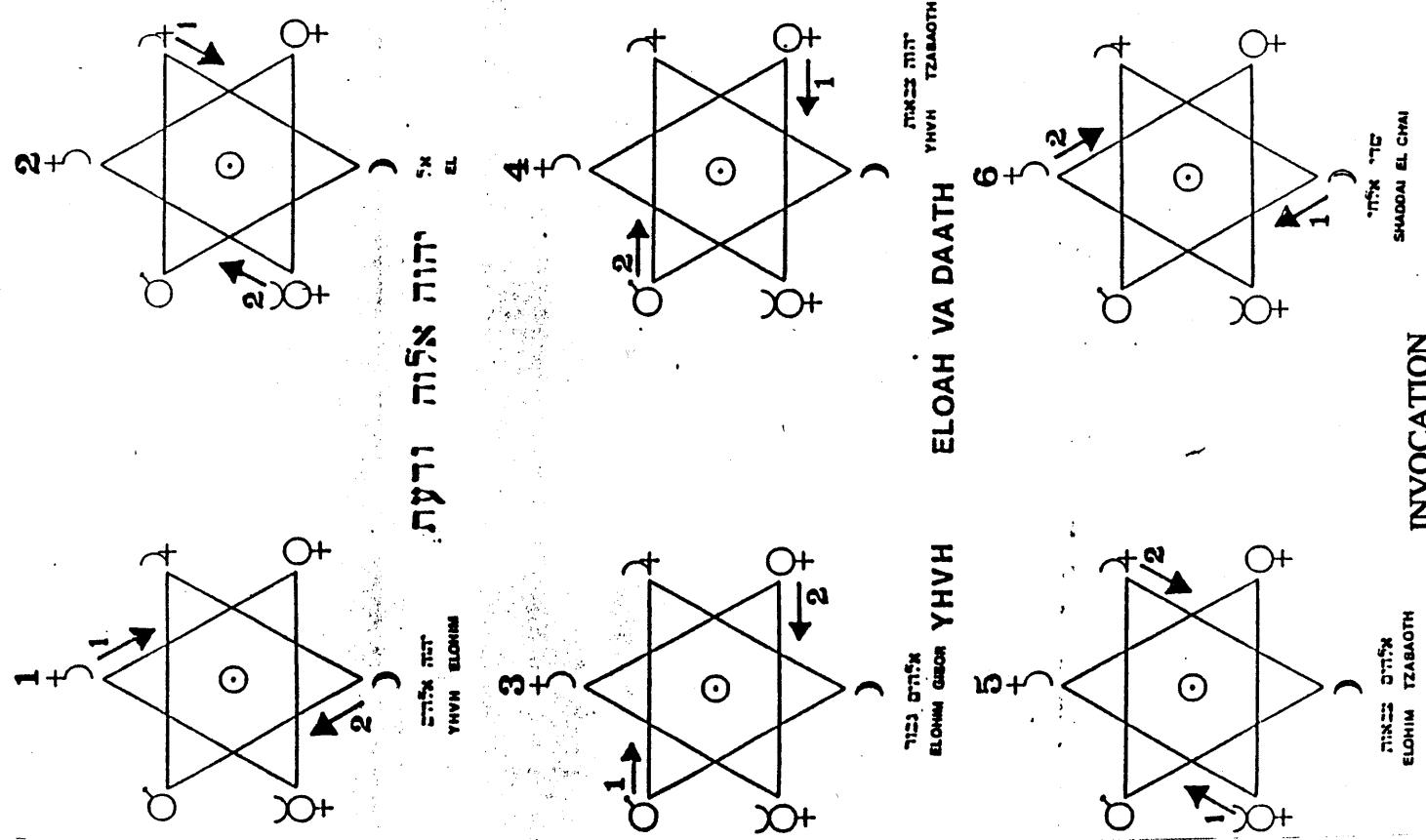
Figures enclosed:

- # 1 - Supreme Ritual of the Hexagram
- # 2 - Lesser Ritual of the Hexagram



SUPREME RITUAL OF THE HEXAGRAM

Figure # 1
F.34.1284

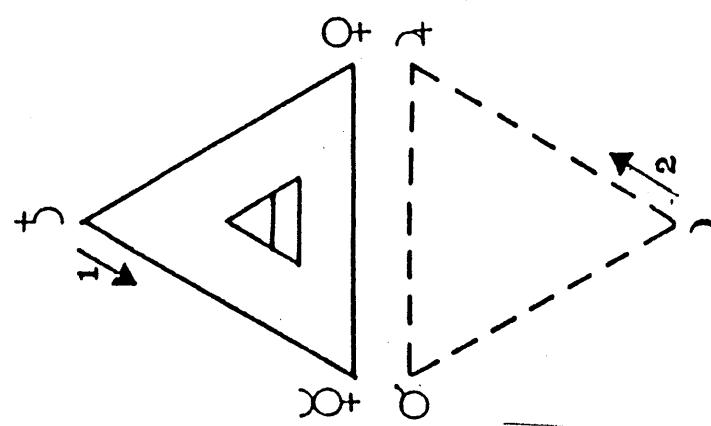
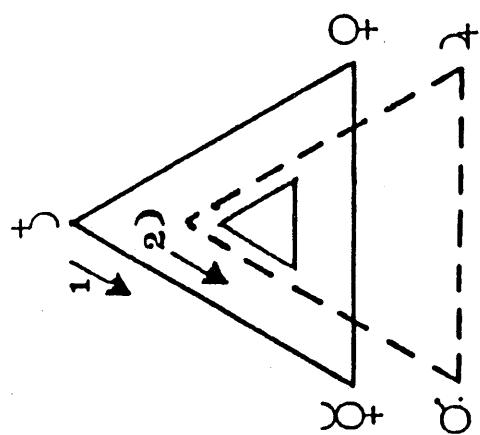
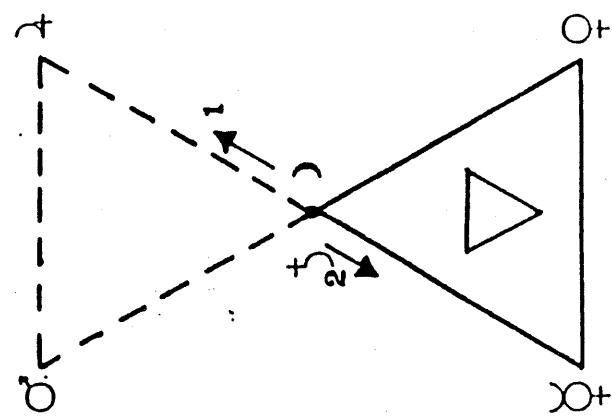
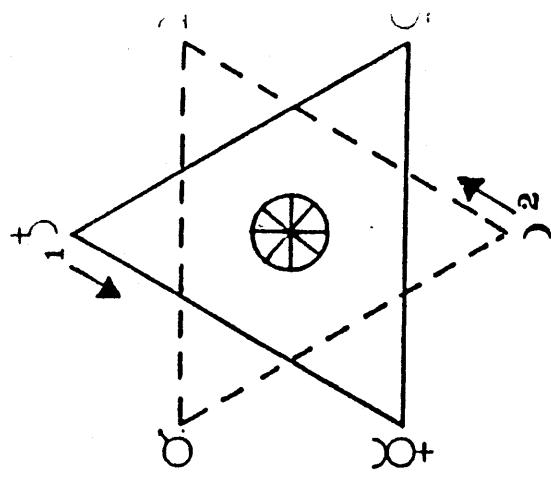


INVOCATION

שׁדָּאי אֵל חַי
SHADDAI EL CHAI

אלֹהִים צָבָאֹת
ELOHIM TZABAOTH

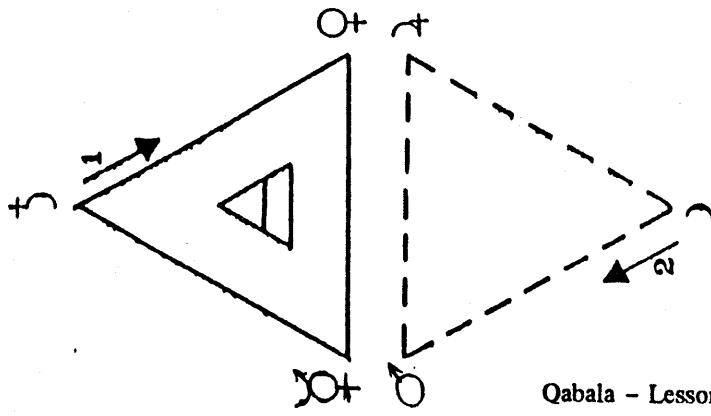
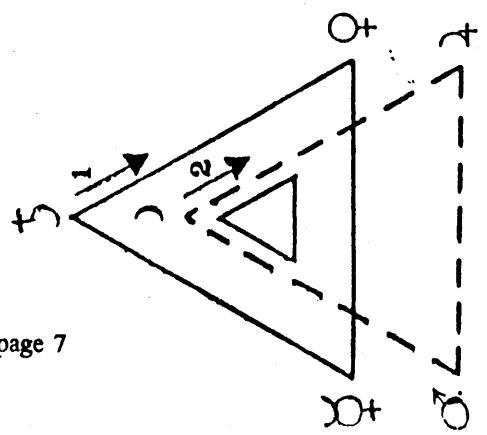
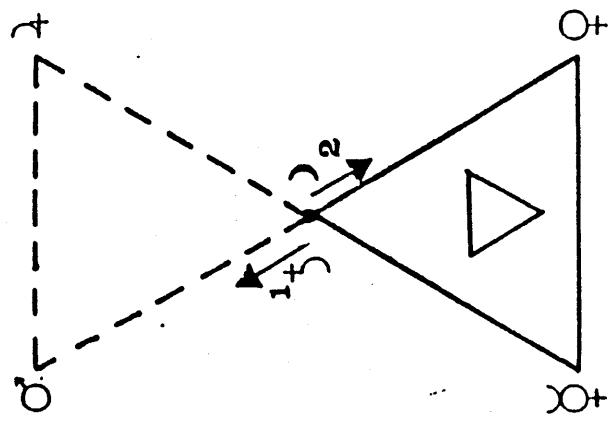
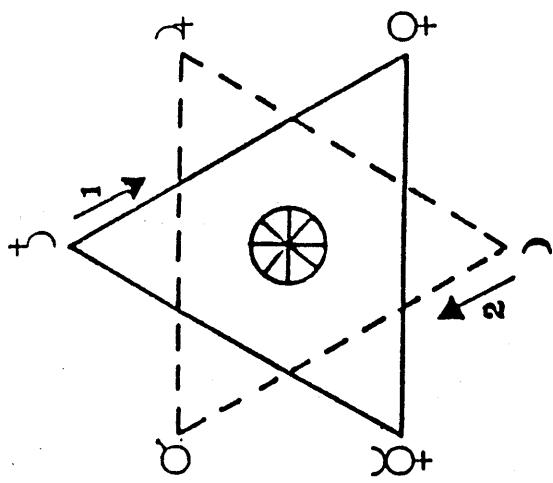
BANISHING



LESSER RITUAL OF THE HEXAGRAM

BANISHING

Figure # 2
F.34.1284.



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Lesson 35 – QABALA – page 1

F.35.0185.

Dear Friend,

Before leaving aside the study part of the rituals and before we begin to perform them within our work on the Paths, we should recall some general principles.

The use of rituals, and particularly the rituals we have described, may be twofold: an inner and an outer use. The inner use is what has been known under the name of white magic. The outer use belongs to the domain of unspecified magic.

In our work, we have not provided the keys enabling you to make use of these rituals for the outer, however if you study the question thoroughly, you can easily find them. We want to stress that in using this kind of ritual for outer results you run enormous risks and it would be better not to consider it.

The only purpose of the inner use is to put our energies back into balance, in other words: "to compensate for the effects of the fall from grace". This application may be direct but can also be obtained indirectly either by charging an elixir or a beverage or by charging an object that you wear on yourself. In the following study, that is, the study of the Paths, you will become aware of the points on which you must act and how this specific action must be implemented.

The study of the rituals should not be superficial and before you use them you should "imbibe" yourself with the following principles:

- Study and meditate on the symbols of the planets, and the symbols of the Pentagram and Hexagram.
- Mentally build a Tree of Life and visualize the 10 sephiroth in their traditional position correctly.
- Train yourself to vibrate the forty names in the 10 sephiroth.
- Repeat so you know without any hesitation the paths of the sword for each ritual.

- Finally, remember that symbolism is the active element. Therefore, do not add anything to what has been said. If you are wearing consecrated clothes for this work, follow the adage: "Wear the clothing of your own country".

THE PATHS

The Sepher Yetzirah states that there are 32 paths of Wisdom, that is, the 10 sephiroth and the 22 paths leading from one Sephirah to the other. Saying that there are 32 paths is at once correct and incorrect. On the one hand, it is a good mental symbol for work, on the other hand, it leads to an approximate idea of what the reality of the Path truly is. The concept of the Path is to be meant only in the sense that consciousness, and energies, are transferred from one sephirah to the other; but the profound reality of a Path is to be understood as the energetic state of the consciousness at this specific level of being, a state which results from the blending of the energies of the two Sephiroth linked by the same path.

A common error is to believe that there are "shortcuts" in the descent of consciousness into matter and in the reascent. This is erroneous for the 22 paths are intrinsic parts of each individual and the work of involution, as that of evolution, implies harmonizing the Paths with the Universal Archetypes. This confusion may originate in the fact that Mezla, in order to "feed" the sephiroth with energy, follows a path which seems to privilege certain Paths, namely: 11 – 14 – 19 – 22 – 24 – 27 – 30 – 32. But it is obvious that nature and the role of the primary energy, Mezla, are different from the roles of descending consciousness, which is by the way, illustrated by the fact that Mezla "descends" from Binah to Chesed without using a Path.

To be more thorough, we should say that the Being concentrates on each Path, and strives to harmonize in himself the reactions of the sephiroth between themselves. And it is important to know that this work is accomplished on all the Sephiroth during the descent and on all the Sephiroth during the re-ascent.

If, in our study, all the Paths are to be examined, it is important to know that a number of them are privileged, they are the paths which leave or arrive in the Sephirah which represents our own level of consciousness at that moment. In the last lessons, we provided some information to locate that point but we think that the study of the Paths in the ascending direction will greatly assist us in acquiring this knowledge.

Attribution of the Paths

To each Path a hebrew letter is assigned, therefore:

- 3 Paths are attributed to the three elements Fire, Air, Water; as in the previous ritual the element Earth has no attribution.
- 7 Paths are attributed to the 7 double letters. Here again we have the problem of planet attribution and we'll see how to solve it.

- 12 Paths are attributed to the 12 signs of the Zodiac.

A card of the Major Arcana of the tarot has been attributed to each of the 22 Paths. Use only the "Tarot of Marseille" for this work. Without getting into a parochial quarrel of school, we have chosen the attribution that several current qabalistic schools have recommended and this is a point of view that each one may deal with according to his own inner resonance.

Pieces of advice for work

For each Path, the study is on the following basis:

- 1) Study of the energies of the two linked Sephiroth in order to understand the nature of the Path and the result of the harmonization of these two energies.
- 2) Take stock of what should have been acquired and of what has been acquired during the descent on the same Path.
- 3) Take stock of that which must be acquired and possibly of what has been acquired on this Path during the "reascent".
- 4) Meditation accompanied with a solar ritual to actually feel what "the heart thinks of this problem".
- 5) Possibly a meditation accompanied with a lunar ritual, if possible, to help to the mental transfer of the problem.
- 6) Performance of a ritual especially adapted to the Path along the line of those previously studied.

The work on the Paths should always be preceded by the banishing ritual of the Lesser Pentagram.

For the right-hand Paths, the right candle should be lit.

For the left-hand Path, the left candle should be lit.

For the middle Paths, but only for the study, only the candle of Balance should be lit and furthermore, in the center.

For horizontal Paths, 27 – 19 – 14, both candles (right and left) should be lit.

Briefly study the astrological aspects of the moment, when a sign or a planet or two are involved:

- for example: Path 32, that of Saturn leads to Yesod, the Moon; therefore, at the time you study there should not be any adverse Moon-Saturn aspect.
- other example: The Path 31, that of Fire leads to Hod, Mercury; there is no particular time to be taken into account, however, avoid any adverse Mercury-Saturn aspect, just to be on the safe side.

If you do not want to be bothered with astrology, operate during the time of the planetary Genius on the day of the planet. The planet considered is the one at the higher point of the Path.

Observe the figure enclosed and start to familiarize yourself with the letters and the Paths. Tell yourself:

- to the left is the column of Righteousness which starts with the Fire of judgement, the side of the dry ways.
- to the right is the column of Mercifulness which starts with Pisces, the side of the wet ways.
- at the center is the column of Balance. The Path 32, Tav, at the lower level gives access to the higher brain. The path 25, Samech, joins the heart to the brain, the way of balance (Sun and Moon).

But it is only after a sequence of right-left, left-right movements that this stable equilibrium will be reached.

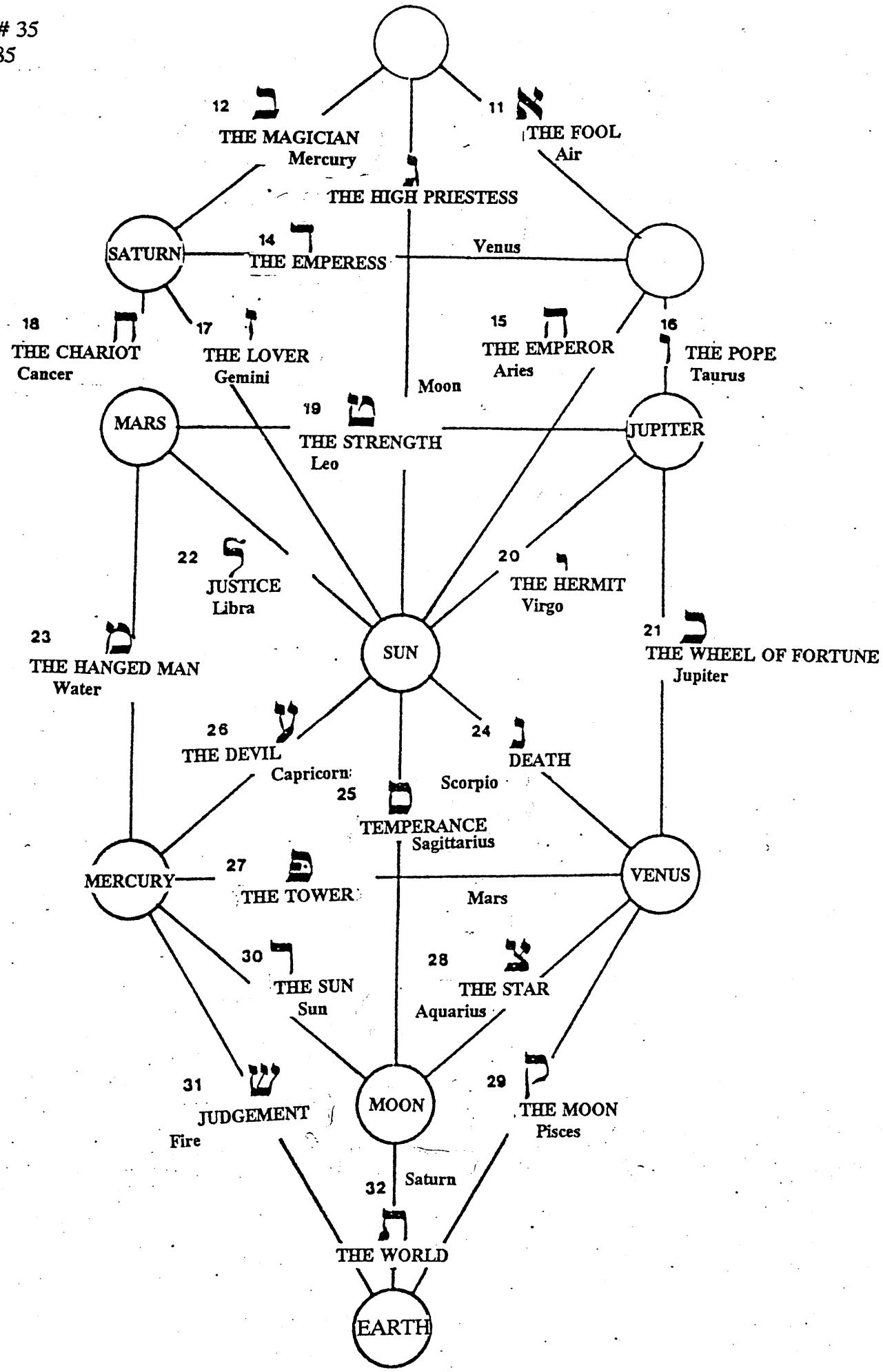
In the next lesson, we will study Path 32.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Figure enclosed

- The Paths of the Tree of Life



THE PHILOSOPHERS OF NATURE

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Lesson 36 – QABALA – page 1

F.36.0285

Dear Friend,

Before we study Path 32, let's examine the Figure of Lesson # 35 and comment on some of the issues.

The 7 double letters that correspond to the Paths have been attributed according to the system of the Golden Dawn. This system of attribution is more coherent for the re-ascent than the one proposed in the Sepher Yetzirah.

The Tarot card correspondences, which can be traced back to the dawn of time, reflect here the illustration of the Ancient Tarot of Marseille which, as we mentioned, seems to be the most traditional. The symbolism of these cards as a whole is known under the name of "The Book of Thot". TAROT can be translated as "Royal Path" but also as "ROTA" which can in turn translate as "Wheel" or the "cycles of life".

There are 78 cards to form a Tarot deck, or 4 series of 14 cards and 22 major arcana. The 4 series of four cards are the Wands, the Cups, the Swords, the Pentacles. Each series corresponds to an alchemical element, to a letter of the Tetragram and to a world of the Qabala, namely:

Wands	Fire	Yod	Atziloth
Cups	Water	He	Briah
Swords	Air	Vav	Yetzirah
Pentacles	Earth	He	Assiah (see note page 4)

The first four cards of each series namely: Knight, Queen, Prince, Princess represent the energy levels of the 4 worlds in the 4 elements. The ten following cards, numbered from 1 to 10, correspond to the 10 sephiroth: 1 to Kether, 2 to Chockmah, 3 to Binah and so forth until 10. As for the 22 cards, called major arcana, they are each attributed to a path and they are the principal subject of our study.

These are some important points that you should never loose sight of, during the study of the Paths:

- Man, the microcosm, is the reduction of the macrocosm and each Path in man is

- a reduction of the same Path in Adam Kadmon, the universal man; the harmony between the two has to be re-created.
- Each path has two different angles: for the ascending trip and for the descending trip.
- Man is omnipresent on his 22 paths and the work on one of them does not exclude the work on another, or even on several others.

PATH 32

AXIOMS:

- Joins Malkuth to Yesod;
- Letter: Tav, symbol of the cross and of the trials of this path;
- Planet: Saturn;
- Major Arcana: The Universe or the World, card XXI;
- Color: for the work on this path: indigo;
- Alchemical metals: lead; antimony toward Malkuth, silver toward Yesod;
- Plant: the ash tree and the cypress;
- Symbolic animal: the crocodile;
- Magic arm: the sickle;
- Perfume: frankincense.

This path is the last of the descent and the first of the reascent. Due to its position at the lower level of the Tree, joining Malkuth to Yesod, it is like the trunk of the tree which supports the whole and insures the rising of the sap coming from the earth, to the leaves, domain of the air. In the Sepher Yetzirah it is known as the administrative intelligence; it directs the planets and reverberates in our world the result of their operations. We should not forget that even at that level the Tree of Life acts on the levels of life and consciousness.

This path is said to be of the Universe because mastery of this path or the initiation one receives from it opens the perception of the Manifest, visible or invisible, Universe. It is the last point on the Tree where the builders are still blind (lack of psychic perceptions); as a matter of fact, in Malkuth, the four elements are only perceived by the physical senses.

The major arcana, the Universe, is an excellent symbol for this path. We see the four Holy Creations of Kether at work here:

- the lion must give strength and courage
- the ox must give patience
- the eagle must give the ability to rise to the heights
- man must give the spiritual wisdom.

At the center is the symbol of humanity, at once crowned and closed and contained in the forces

of Ain. Humanity stands in the center of the four forces which it must master and balance. The final freedom is only obtained through mastery of the path.

if the lion is weak we must act on Fire
if the ox is weak we must act on Earth
if the eagle is weak we must act on Air
if the man is weak we must act on Water

On this path one makes the decision to conquer matter, and once this is attained, the spirit/mind returns through the 4 worlds to Ain. The behavior that must be chosen at this point is that you must cease to take in order to give. The future of the student depends on the conquering of this path, which is the most difficult of all. Here matter must be broken so that the spirit may rise. However, the best opportunities towards this aim are to be found on this Path.

WORK ON PATH 32

- Meditate on all the axioms and particularly on the major arcana XXI.
- "Imbibe" yourself with the nature of all the energies which descend from Yesod. Harmonizing these energies with our personal emanations is one of the keys to mastering this path.
- Take stock of what mastery of the material world could mean.
- Take stock of what is not satisfactory in the four elements at that level (see the axiom of the Holy Creations).

RITUAL TO PERFORM

If you cannot precisely determine how your elements are unbalanced, perform the Supreme Invocation using the Ritual of the Pentagram (Lesson # 38).

As the path is under the sign of Saturn, practice the ritual of the Greater Hexagram under the sign of Saturn on Saturdays, during an ascending Moon, in the hour following sunrise.

Perform the same ritual, under the sign of the Moon, on Mondays, during an ascending Moon, in the hour following sunrise. If you cannot practise during the first hour then, in both cases, find the favorable time referring to Figure # 1 of Lesson # 32.

A symbol can also be used as object of meditation in the oratory. On the top part of a sheet of paper draw the polygons of number 9; in the lower part, the polygon of number 10 made of two 5-pointed stars, the star with two points up is colored in black; join them by a vertical 12-rung

ladder, Jacob's ladder. The angels ascending and descending the ladder are the symbols for the energies we receive or that we radiate. You may position card XXI on the ladder during your meditation.

Carefully note your night experiences after this exercise; they should inform you of the issues you should be working on.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Figure enclosed

The Planets according to the Sepher Yetzirah

NOTE:

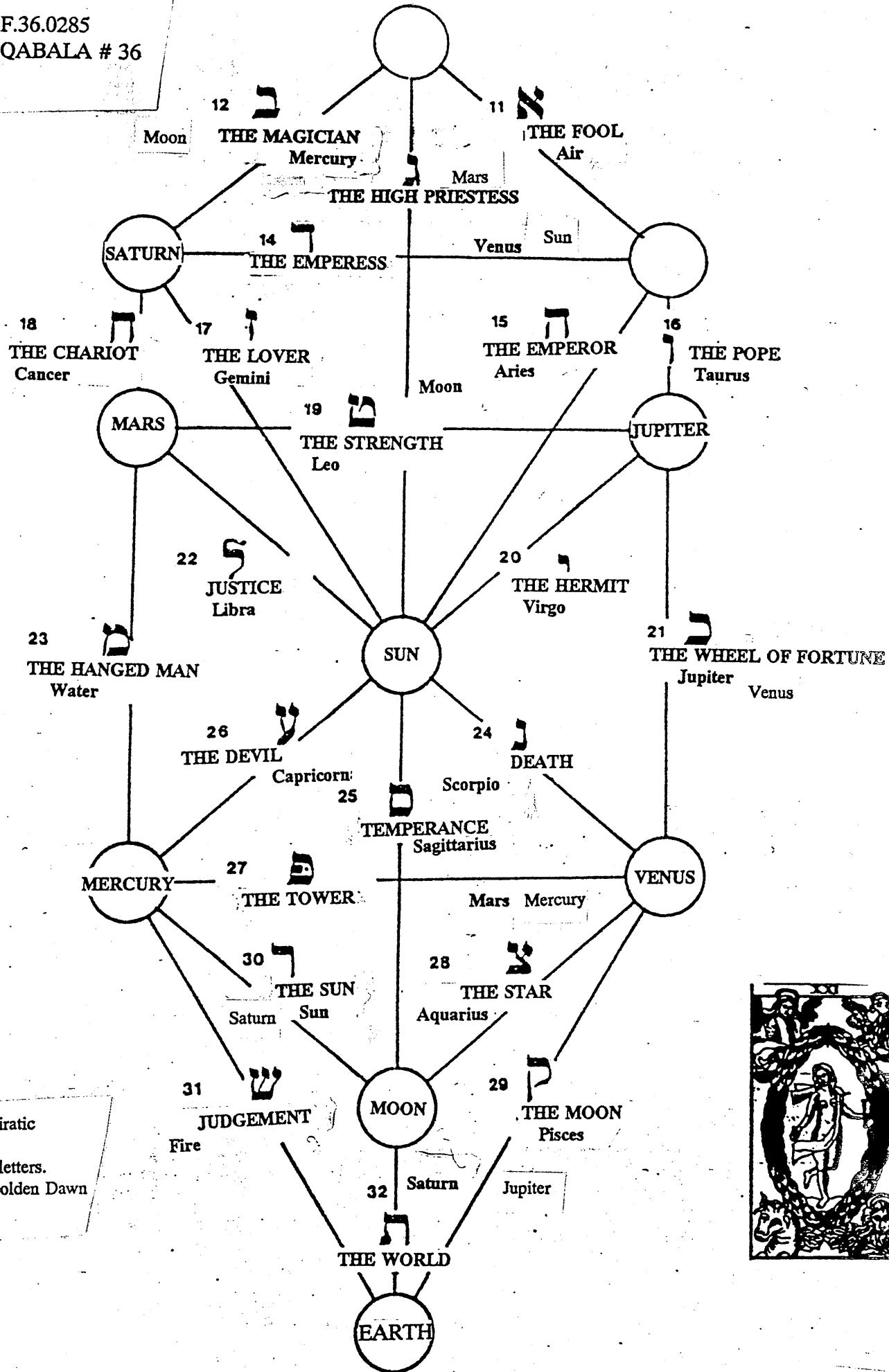
The traditional correspondences of the elements (see page 1, according to the Golden Dawn) to the 4 series of the 14 cards of the Tarot does not agree with the attribution in Alchemy and moreover has not been confirmed by the experience of initiation.

We believe that the origin of this correspondence of the elements and letters of the Tetragram reflects, above all, a Christian point of view. Thus, the cups have been attributed to the level of the solar world, probably because of the analogy with the Grail and the chalice (cup) of the Last Supper.

We maintain that the alchemical point of view agrees with the experience of initiation, namely, with the fact that Fire is in Atziluth and Air in Briah and form, in those two higher worlds, the elements of the Sulfur of the soul, the active spiritual being in the Tetragram, or Yod He.

As for Water in Yetzirah and Earth in Assiah, they form the material body of the two lower worlds, the passive body of the Tetragram, or Vav He.

We do not see any inconvenience of your changing the attributions of the cards, namely attributing the Swords to Briah for the sword is indeed that of the Knight of Tiphereth and the cups to Yetzirah, which are the vessels containing water.



N.B. The Sephiric attributions are written in fine letters. Those of the Golden Dawn in bold letter.

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Lesson # 37 – QABALA – page 1

F.37.0385

Dear Friend

PATH 31

AXIOMS

- Joins Malkuth to Hod;
- Letter: Shin, symbol of the purifying fire and also of the fire of Spirit which acts on all things and vivifies them;
- This path has no corresponding planet; however, it is influenced by Mercury which reflects the solar Δ onto it;
- Major arcana: Judgement, card XX;
- Color: for the work on this Path, red with orange spots;
- Alchemical metal: mercury;
- Plants: hibiscus, nettle;
- Symbolical animal: the lion;
- Magical arms: the wand and the lamp;
- Perfume: olibanum (a kind of frankincense);
- Stone: the opal.

This Path is called the Judgement. When it is referred to as the "Last Judgement" we should understand it to mean a reduction of the meaning of the major arcana XX.

During our work on this Path we should not forget the two principal and contradictory tendencies: on one side, it links the central pillar of the Tree to the negative pillar, on the other, it transmits the vivifying fire of the Sun through the channel of Mercury.

In the Sepher Yetzirah, this arcana is called Perpetual Intelligence and it controls and regulates the influences of the Sun and the Moon. Thus the cycles of these two luminaries are regulated like man's cycles, whether we mean man the individual or man humanity as a whole.

The absence of a zodiacal sign or of a planet on the Path implies that it is only influenced by the

element Δ .

Major arcana XX: called the card of the Last Judgement because the image shows the archangel Michael resuscitating three dead from their graves. Here, the woman represents the negative part of the Path, the man the positive side. And the child symbolises both the balance and the rebirth of a new cycle, if Perpetual Intelligence in its eternal motion has so decided. The fact that these three characters are naked symbolises the fact that man is naked outside the realm of Malkuth; he is no longer clothed with animal's skin, his body is no longer made of flesh.

The symbolism of the card shows the Sun behind the archangel Michael. The solar rays, which surround it, represent the positive side, the comforting and vivifying fire. The trumpet is the symbol of destruction of old mental blocks (the walls of Jericho). The cross above the flag symbolises the four corners of the Universe, that is, the four worlds but also the four rivers of Eden and the four elements.

Along with path 31, there is a series of two-fold awareness: hope and fear, suffering and illumination, and a promise, at this new beginning, to have the opportunity to settle one's past accounts. If, at the level of Malkuth, the spiritual realization advances, the debt is settled. On this Path, the initiate or the student can look at the future and at the past. He can then understand the balance of his past and what his full potential for tomorrow will be. We find, on this path, the last purifying actions of Δ (before the beginning of the next cycle, in Malkuth); and the last judgement of the finishing cycle is uttered. The influences of fire Δ on this path resulted in the Christian belief of Hell. This path is taking place after the end of an incarnation and before the beginning of the next one. Here is determined whether one is authorized to progress higher or is obliged to begin the same terrestrial lesson again.

The laws of divine justice are more powerfully manifested in this Path than in any other one:

- At the level of Atziluth, Path 31 expresses the archetype of the perfect judgement.
- At the level of Briah, it expresses justice within the creation of universal laws.
- At the level of Yetzirah, it expresses the fact that judgements in this world are stained by the emotional level.
- At the level of Assiah, it expresses the fact that judgements prepare man's individual elements for his incarnation.

On Path 31, the judgement can be an authorization to change levels. It is indeed the magic of Thot-Hermes, god of Mercury, top level of the Path, which authorizes the changes of dwellings in the Father's mansion.

WORK ON PATH 31

- The letter Shin attributed to this Path, symbolises the tooth. Therefore you should carefully note when teeth play a part in your night experiences, during your work on this path.
- Have ready in the oratory a little bit of the metal mercury contained in a sealed test tube (even cold, mercury releases toxic vapors); if you can't acquire any, place a mercury thermometer instead. The mercury is the only metal which is permanently under astral influences, whether solar or planetary, and never under the negative energies issuing from Malkuth.

Place in your oratory, the drawing of a lion, and a symbol of fire or the fire symbol: .

It is also good to have the symbol of Mercury drawn in an bright-orange color, for it will be used for work on this path.

We believe that this Path is important but the fire ruling it is powerful, we advise you to study and meditate the preceding information for at least two weeks.

RITUALS TO BE PERFORMED

We leave you free choice, with some reservations.

- Ritual of Fire (Greater Pentagram)
- Ritual of the planet Mercury (Lesson # 33 or # 34 or both); be careful, the Sun-Mercury aspect should be beneficial, or at least it should not be an adverse aspect, for in the Hexagram ritual on Mercury, the Sun supports this planet.

For this work on the Paths, do not forget to clean the psychic environment with the banishing ritual of the Lesser Pentagram and to open yourself to the energies of this Path by the opening ritual of the Lesser Pentagram.

To this lesson, we added information on the Hebrew letters put together by a member of the association who belongs to the research group. The following part of this work will be given in the next lessons.

Ora et Labora!

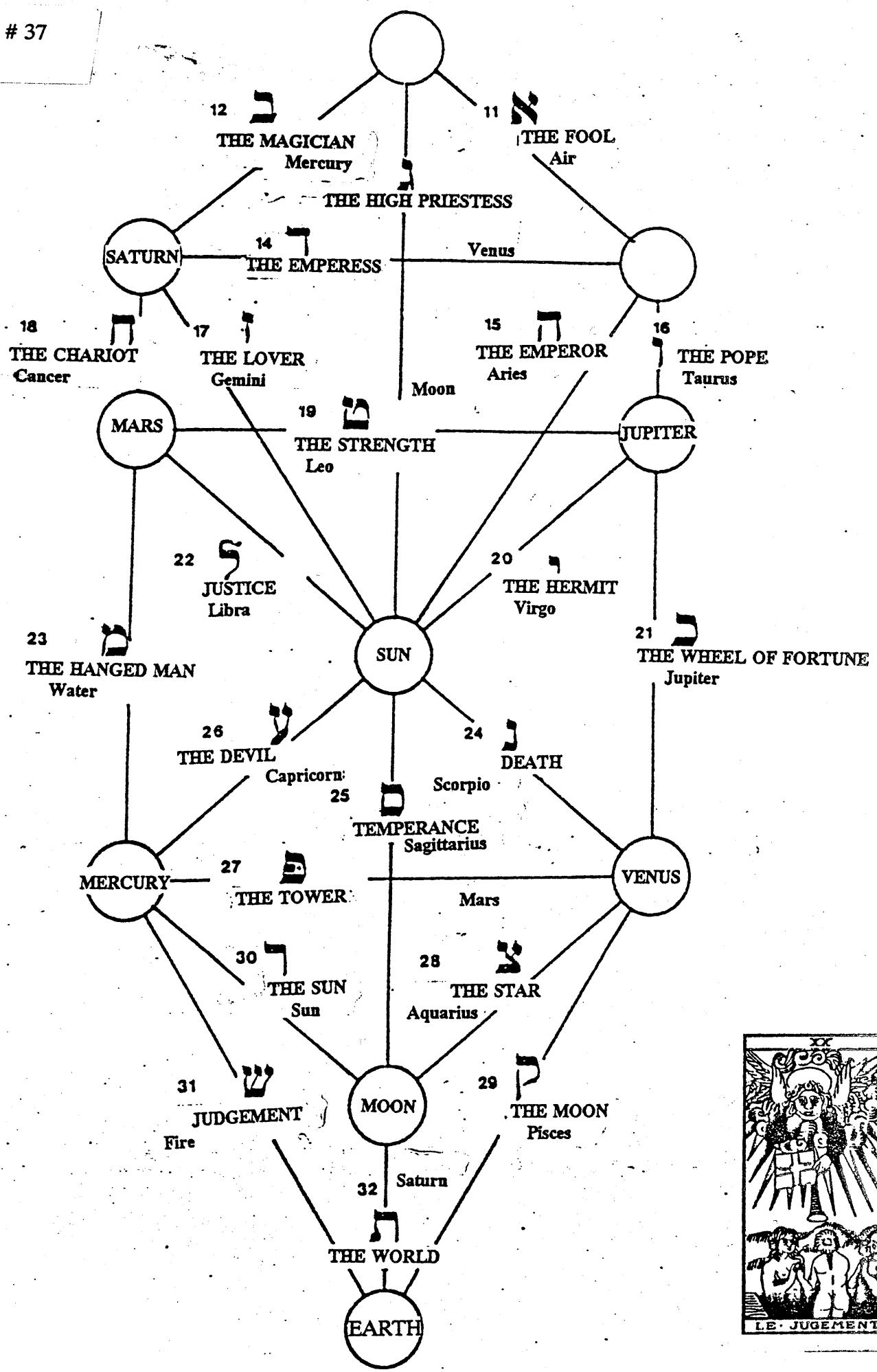
THE PHILOSOPHERS OF NATURE

QABALA – Lesson # 37 – LPN-USA

page 3

Enclosed figures:

- # 1 - The Paths in the tree of life
- # 2 - Aleph
- # 3 - Bet
- # 4 - Gimel
- # 5 - Dalet
- # 6 - He
- # 7 - Vav



THE PATHS IN THE TREE OF LIFE

F.37.0385.
Figure # 2

ALEPH

Hebrew letter 	hieroglyph 	latin letter A	number 1	name of the letter אֵלֹהַ ALEPH
nature of the letter First mother letter zodiacal sign or element	symbol AIR	male number אֶחָד chad	female number אֶחָת ahat	

MEANING OF THE LETTER

ALEPH represents the abstract principle of the universe, the essence of the being, an energy balanced among its differentiated elements. It also hints at the force which re-balances. As a balanced element, ALEPH represents the primordial energy symbolically manifested by light, hence the hieroglyphic symbol of the Eagle, the bird of sun's light.

ALEPH and YOD can be permuted in as much as the ALEPH principle is replaced by its manifestation YOD: man. Same for  .

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter ALEPH – LAMED – PE or: primordial air, expansion, individualized life. The expansion of primordial air causes individualized life.

Meaning of the name of the male number ALEPH – CHET – DALET
Man's field of activity expands from the primordial element to the quaternary.

Meaning of the name of the female number ALEPH – CHET – TAV
In the primordial element man's field of activity is perfect.

NUMERICAL VALUE 1 symbol of the whole, of unity. Note the permutation with YOD, value 10, theoretically identical.

SEPHIROTIC SYMBOL the first mother letter represents Primordial air.

F.37.0385

Figure # 3

BET

Hebrew letter	hieroglyph	latin letter	number	name of the letter
ב		B	2	בֵּת BET
nature of the letter First double letter zodiacal sign or element Wisdom	symbol First day Right eye MOON		male number shetayim	female number shenayim

MEANING OF THE LETTER

BET: the hieroglyph of the standing leg expresses very well the meaning of this letter: man's action. His inner will triggers his evolutionary or involutionary motion.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter LET – YOD – TAV

YOD, man, TAV the universal soul. The force linking the universal soul to man.

Meaning of the name of the male number SHIN – TAV – YOD – MEM

SHIN activity, universal maleness. MEM, passivity, universal femaleness. The activity of SHIN allows the universal soul to move manifested man into action.

Meaning of the name of the female number SHIN – NUN – YOD – MEM

NUN, the level of passivity, the mother waters, in a way, NUN is the opposite of BET. The female number expresses an opposition to BET's action.

NUMERICAL VALUE 2 abstract meaning, beginning of the action when 1 perceives its own reflexion.

SEPHIROTIC SYMBOL the first day, that is, the appearance of time and the opposition wisdom–madness. The evolutionary action of BET is only possible within the equilibrium of the middle path.

F.37.0385

Figure # 4

GIMEL

Hebrew letter	hieroglyph	latin letter	number	name of the letter
ג		G	3	גִּמֶּל GIMEL
nature of the letter Second double letter zodiacal sign or element Wealth	symbol Second day Left ear MARS		male number שְׁלֹשָׁה shelosha	female number שָׁלוֹשׁ shalosh

MEANING OF THE LETTER

GIMEL – the egyptian hieroglyph represents the portal of a temple or a beehive, it symbolizes the material envelope of an abstract or material activity. The Hebrew letter evokes the throat, in the sense that the physical speech is the envelope of thought.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter GIMEL – MEM – LAMED

MEM universal passivity, GIMEL is realized in the passive constructions owing to the expansion of the original point.

Meaning of the name of the male number SHIN – LAMED – SHIN – HE

SHIN, positive universal energy, LAMED is expansion, HE existence, Being. Expansion of the being through its own energy.

Meaning of the name of the female number SHIN – LAMED – SHIN

Extension of the primordial energy for itself.

NUMERICAL VALUE 3 first completed and balanced manifestation, in which 1 has been divided into positive or negative. Or 1 neutral, 1 positive, 1 negative.

SEPHIROTIC SYMBOL Wealth – poverty. The excess of the plus is wealth, the excess of the minus poverty. The balance is at once equality and harmony.

F.37.0385

Figure # 5

DALET

Hebrew letter	hieroglyph	latin letter	number	name of the letter
daleth		D	4	daleth דָּלֶת DALET
nature of the letter Third double letter zodiacal sign or element Fecundity	symbol Third day Right nostril SUN	male number Third day Right nostril arbaa	female number Arba arba	אַרְבָּעָה arbaa

MEANING OF THE LETTER

DALET – The universal quaternary, or, for the hieroglyph, the work that can be achieved in this quaternary.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter DALET – LAMED – TAV

LAMED extension, TAV, perfection, balance, universal soul. In the quaternary, the universal soul acquires its balance.

Meaning of the name of the male number ALEPH – BET – RESH – AYIN – HE

Universal substratum, action, law, the word, nothingness, the Being. Through this universal substratum and through the conforming action of the word, nothingness becomes being.

Meaning of the name of the female number ALEPH – BET – RESH – AYIN

Same thing but passivity does not allow the Being to be.

NUMERICAL VALUE 4 Symbol of the quaternary, of what is solid, of what has been achieved

SEPHIROTIC SYMBOL Third double letter, fecundity – sterility. Fecundity should allow DALET to provide the tools to perfect. It is not an aim and should remain balanced. The Sun is the symbol of DALET.

F.37.0385
Figure # 6

HE

Hebrew letter	hieroglyph	latin letter	number	name of the letter
ה	□	H	5	הֵן HE
nature of the letter First simple letter zodiacal sign or element, Aries	symbol Speech		male number hamisha	female number hamesh

MEANING OF THE LETTER

HE – Symbol of the Being in its purest, most subtle state. The universal life and consequently the breath of man. The hieroglyph expresses a movement of the original point following the spiral of life.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter HE – ALEPH
The being expanding in the universal substratum.

Meaning of the name of the male letter CHET – MEM – SHIN – HE
CHET, man's field of activities. The being, at once passive and active, is balanced in man's field of activity.

Meaning of the name of the female number CHET – MEM – SHIN
Man's field of action, potentially active and passive, but without any being action.

NUMERICAL VALUE 5 Number of man, number of the pentagram, of the 5-pointed star.

YETZIRATIC SYMBOL first simple letter, beginning of all evolutionary phases. The Being is.

F.37.0385

Figure # 7

VAV

Hebrew letter	hieroglyph	latin letter	number	name of the letter
וֹ		V	6	וֹ VAV
nature of the letter Second simple letter zodiacal sign or element Taurus ♉	symbol Thought Right kidney	male number 	shisha	female number  shesh

MEANING OF THE LETTER

VAV – As the hieroglyph demonstrates, the letter VAV represents the forces put into action by the Creator to assure differentiation, manifestation. The spiral hieroglyph turns in the reverse direction of that of HE.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter VAV – VAV

The forces act first on the essence or primary energy to obtain the proto- matter, then on the latter to obtain matter.

Meaning of the name of the male letter SHIN – SHIN – HE

Meaning of the double application of the law of the triangle, of the law of differentiation at the service of the being. Animated, live matter.

Meaning of the name of the female letter SHIN – SHIN

Same double application of the law but without the presence of HE, creation of inanimate matter.

NUMERICAL VALUE 6 Number of the hexagram, symbol of the inter-reaction of the two worlds and also symbol of the link between the two worlds.

YETZIRATIC SYMBOL Second simple letter. Thought, the first phase is the conscious being, the second one manifestation of thought.

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Lesson # 38 - QABALA - page 1

F.38.0485.

Dear Friend,

PATH 30

Path 30 is a complement of Path 31 for it leads to the same sephirah, Hod, but in two steps: Malkuth–Yesod, Yesod–Hod. It is less difficult than the two first: 32 and 31. AS a matter of fact, it does not go through a veil, or a border between two worlds of the Qabala.

AXIOMS

- Joins Yesod to Hod;
- Letter Resh: the Sun in man, symbol of authority, order, power. The corresponding Egyptian hieroglyph is the mouth  symbol of the power of the word provided by Hod;
- The planet corresponding to this Path is the Sun;
- Major arcana: the Sun, card XIX;
- Color for the work on this Path: orange;
- Symbolical animal: the sparrow-hawk;
- Alchemical metal: gold.

Path 30 should be studied intellectually and meditated upon but there should not be any ritual as long as Path 32 or 31 has not been mastered.

The four elements are present on this Path: Air through Mercury, Water through the Moon, Fire through the Sun, and Earth through the Adept. But, as for path 31, Fire is the element controlling this Path.

The magical or alchemical powers of Hod are only accessible after purification by the Solar Fire.

The major arcana XIX, the Sun, shows a wall standing behind two naked children: this

symbolizes the fact that the duality of man is still contained in the world of matter and that man should turn himself toward the sun to obtain his liberation. When he turns toward the sun the student then possesses the spiritual intelligence and the solar fire regenerates him physically and spiritually. The drops represent the solar fire coming onto the earth contained in the dew, rain, snow, hail.

The Path 30 is at once that of emotions and that of power, anything that increases emotionality must be very carefully controlled during the course of this path, abstinence from alcohol, for example, is strongly recommended.

The left side of the tree, the side of Righteousness is also that of pride and the fact that the initiation of Hod grants magical powers means that we should carefully watch for problems of personal pride. In this case this can lead to a puritanical rigidity, or in the belief of being charged with a mission from God. But this path also has interesting points: the spirit can, for the first time, have complete freedom, and the Waters of wisdom become available on this path.

The solar Fire of the air and purification by this fire and water are the keys here.

The stone corresponding to this path is the heliotrope (bloodstone).
The corresponding plant is the sunflower.

The magical arms are the bow of promise and the arrow of distinction.
The mastery of this path favors spiritual and physical health owing to solar influences.

The perfume to accompany the rituals is cinnamon.

If you think you have the required initiation (inner experience of orange color or with beings wearing this color) you can practice the ritual of your choice.

- either with the Fire element;
- with the four elements;
- with the Sun;
- or with Mercury.

Do not practice the ritual of water or of the Moon during your work on this path.

Caution: the Mezla energy runs through Path 30, like through Path 32.

GENERAL RULES FOR WORK ON THE PATHS

The work on the Sephiroth is very important and essential to complete this work on the Paths and reciprocally. As a matter of fact, the work on the Sephiroth allows to locate our current "mansion" and therefore to locate the Path which today concerns us most. Therefore: conjunctly with the work on the Paths, perform once again the ritual on the Hexagram and the invocations of planets one by one.

- Start with Saturn on the Saturday following a New Moon.
- Do the same again but start with the Saturday that follows the passage of the Moon on the ascending node (Dragon' Head).

Let's suppose that during this work we have a series of experiences concerning Netzach. This means that our "mansion", our level of sephirotic initiation is that of Netzach. We are therefore in this case on one of the following Paths: 21, 24, or 27; and on the last one, if we are too engaged on the side of mercifulness. In that case, the work on the Paths, of a number higher than 27, should lead us to a sequence of inner experiences which shall reveal to us the parts of our being concerned by the paths in question.

General rules for the choice of Paths in the work.

- Work equally with the Paths of Righteousness and the Paths of Mercifulness, so do as much work on 31–30 than on 29–28.

The paths crossing a veil are more difficult than the other ones thus:

- 32, 31, 29 for the veil of birth and death;
- 26, 25, 24 for Paroketh the veil of the second death;
- 19, 18, 17, 16, 15, the veil of the Abyss.

The Paths leading from Mercifulness to Righteousness are balancing paths:

- 27 for the level of Yetzirah;
- 19 for the level of Briah;
- 14 for the level of Atziloth;

Work on these paths harmonizes the opposites in the Being at the level of the world considered. For this work, start with Path 27 (when this one is studied).

Be careful that the paths already crossed by Mezla are stronger "carriers" than the others: 11 –

14 (then disruption), then: 19 – 22 – 24 – 27 – 30 – 32.

Thus there is dissymmetry in the Tree: in Yetzirah, Path 30, on the side of Righteousness, is more powerful than path 28 on the side of mercifulness. We have the opposite at the level of the veil of Paroketh: 24 is more powerful than 26. In Briah, the same side of righteousness 22 is more powerful than his equivalent on the side of mercifulness 20.

Meditation on the fact that Mezla reinforces more the paths of righteousness than the paths of mercifulness in both worlds, higher than Malkuth, explains numerous issues of life on earth.

Ora et Labora!

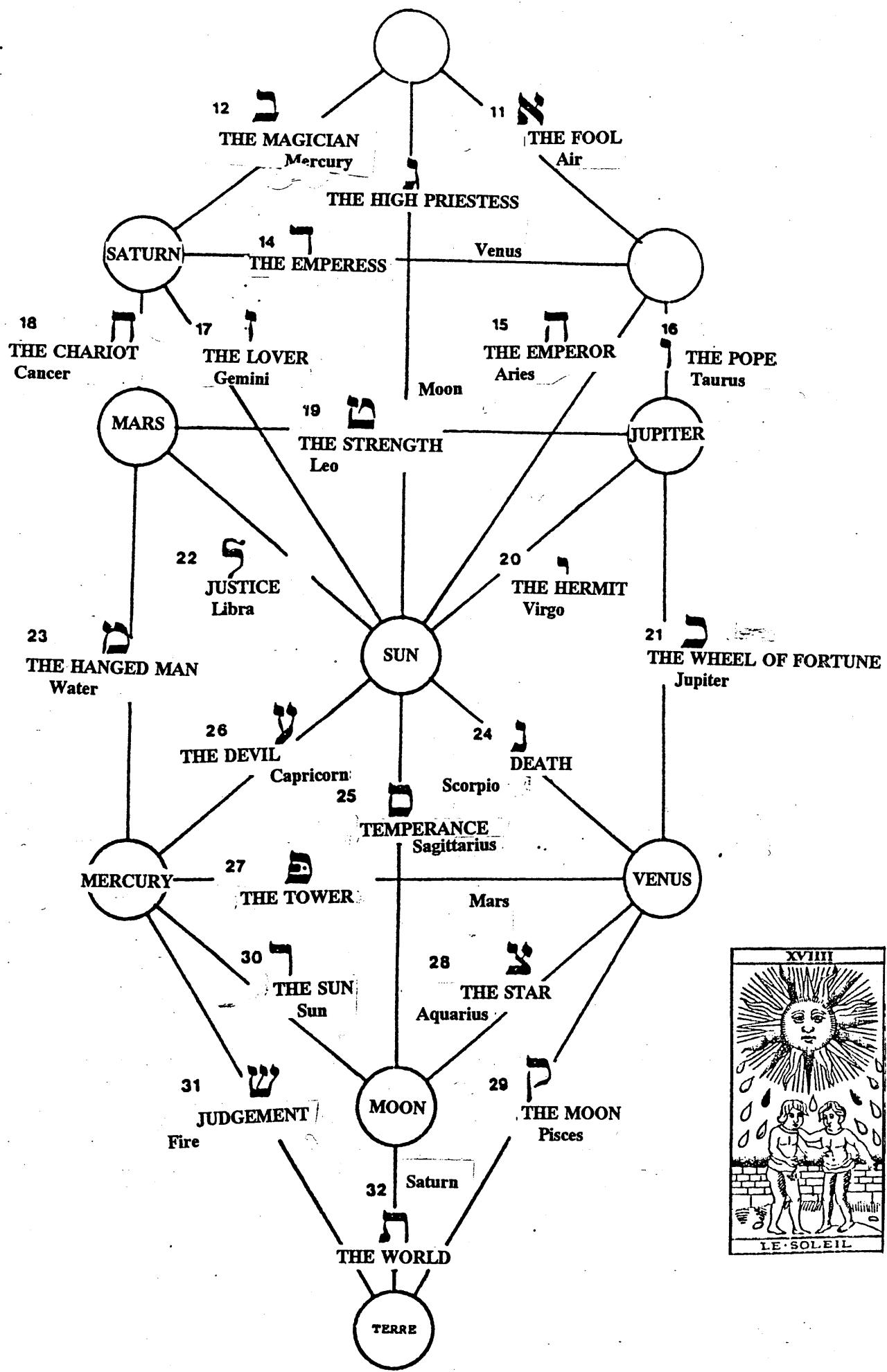
THE PHILOSOPHERS OF NATURE

Enclosed figures:

- # 1 – The Paths of the Tree of Life
- # 2 – Zayin
- # 3 – Chet
- # 4 – Tet
- # 5 – Yod
- # 6 – Kaph
- # 7 – Lamed

Note: Heliotrope: a) a plant
b) a greenish gemstone striped with red veins; it is a kind of oriental jade (bloodstone)

F.38.0485.
Figure # 1



THE PATHS IN THE TREE OF LIFE

F.38.0485
Figure # 2

ZAYIN

Hebrew letter	hieroglyph	latin letter	number	name of the letter
ז	•	Z	7	זָיִן ZAYIN
nature of the letter	symbol		male number	female number
Third simple letter	Step		שְׁבֵעַ shiva	שְׁבֵעַ shéva
zodiacal sign or element				
Gemini II	Left foot			

MEANING OF THE LETTER

ZAYIN – It is the sign of the union of the forces that combine the elements to manifest life on the three planes. The hieroglyph symbolises a female sex, symbol of union for the creation of physical life, but also a passive symbol.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter ZAYIN – YOD – NUN

YOD manifested man. NUN passive manifested substratum. The forces which link manifested man to the world of matter.

Meaning of the name of the male number SHIN – BET – AYIN – HE

SHIN links, coordinates the action (BET), so that the void (AYIN) manifests the being (HE).

Meaning of the name of the female number SHIN – BET – AYIN

Same as the previous one. SHIN, links, coordinates the action (BET) without leaving the abstract principle (AYIN), therefore without the presence of the being.

NUMERICAL VALUE 7 Symbol of the seven lesser laws of manifestation.

YETZIRATIC SYMBOL Third simple letter, the step, symbol of the beginning of the effect of the action in the third phase.

CHET

Hebrew letter	hieroglyph	latin letter	number	name of the letter
ח	𓁵	Ch	8	חֵת CHET
nature of the letter Fourth simple letter	symbol Sight		male number	
zodiacal sign or element Cancer	Right hand		shemona	שְׁמֹנוֹת shemone

MEANING OF THE LETTER

CHET – The hieroglyph perfectly yields its meaning with the double involutionary current in the four worlds, evolutionary field of manifested man.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter CHET – YOD – TAV

TAV perfection, YOD, man. It is in his domain CHET that man must reach perfection.

Meaning of the name of the number SHIN – MEM – NUN – HE

SHIN active principle, MEM passive principle, NUN passive substratum. The passive and active actions make NUN a possible domain for the being.

NUMERICAL VALUE 8 Principle of material stability, of material solidity.

YETZIRATIC SYMBOL Fourth simple letter, the symbolic vision of the awareness in man, in this fourth phase of his involutionary–evolutionary domain.

F.38.0485.
Figure # 4

TET

Hebrew letter	hieroglyph	latin letter	number	name of the letter
ת	=	Th	9	תֵּת TET
nature of the letter Fifth simple letter zodiacal sign or element Leo ♌	symbol Hearing Left kidney		male number תִּשְׁעָה tisha	female number תִּשְׁעָה téscha

MEANING OF THE LETTER

TET – The hieroglyph shows a lasso, symbol of the link between the sephirah Yesod and Malkuth, between psychic man and the physical body.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter TET YOD TAV

TAV the universal soul, YOD man. Link between manifested man and his soul.

Meaning of the name of the male number TAV – SHIN – AYIN – HE

Universal soul, universal active principle, void, negative existence, being. The void manifests as being, then as universal soul resulting from the action of the active principle.

Meaning of the name of the female number TAV – SHIN – AYIN

If there is negative passive action, HE is not manifested.

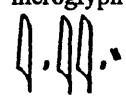
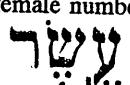
NUMERICAL VALUE 9 symbol of the perfect evolution of the levels 3 x 3 or of the first 9 non physical sephiroth.

YETZIRATIC SYMBOL fifth phase, the hearing, beginning of conscious life on earth, hearing of the word.

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Figure # 5

YOD

Hebrew letter 	hieroglyph 	latin letter: I	number 10	name of the letter  YOD
nature of the letter Sixth simple letter zodiacal sign or element Virgo 	symbol Work Left hand	male number  assara	female number  esser	

MEANING OF THE LETTER

YOD – Manifested man, note that if YOD is present in all the Hebrew letters, with the Egyptian reed you can also trace all the letters.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter YOD – VAV – DALET

Man linked to the quaternary, man manifested linked to the Kingdom of Malkuth.

Meaning of the masculine number AYIN – SHIN – RESH – HE

Void – positive action – the law, the word – the being. Action according to law, according to the word, manifests the being from nothingness.

NUMERICAL VALUE 10 number of the last emanation, its symbol is unity plus 0. At once 0, the void, and the cell, the universe, the sun as a symbol of the solar universe.

YETZIRATIC SYMBOL The sixth simple letter, symbol of work, at this phase man starts his true work in the manifest, the 5 preceding phases were only preparatory.

F.38.0485.
Figure # 7

KAPH

Hebrew letter	hieroglyph	latin letter	number	name of the letter
כָּפָה		K	20 500	קָפָה KAPH
nature of the letter Fourth double letter	symbol Fourth day		number of the letter עַשְׂרִים	
zodiacal sign or element: Life VENUS Left eye			number of the final letter חַמְשָׁמָאוֹת	

MEANING OF THE LETTER

KAPH – As suggested by the Egyptian hieroglyph it is the mold which gives form, symbol of individualized life of being.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter KAPH – PE

PE is the cut stone, the meaning of the letter symbolizes the evolution of the being through life, as life leads the being towards the perfect stone.

Meaning of the name of the number of the letter AYIN – SHIN – RESH – YOD – MEM

We find as for the preceding letter AYIN SHIN RESH the action of the law on the void, but this time YOD MEM indicates a comprehensive, at once active and passive, action on man.

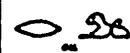
NUMERICAL VALUE OF THE LETTER 20 OR 500 (final) 20, 2×10 may indicate its action on the double side of man.

SEPHIROTIC SYMBOL The fourth double letter, symbol of life, death, and evolution.

F.38.0485.

Figure # 8

LAMED

Hebrew letter 	hieroglyph 	latin letter L	number 30	name of the letter  LAMED
nature of the letter Seventh simple letter	symbol Copulation	zodiacal sign or element Libra: 	number of the letter 	Gall-bladder

MEANING OF THE LETTER

LAMED – Its meaning is that of expansion. We are not certain about the corresponding hieroglyphs. It could be the word which expands, the lion which watches the kingdom, the arm or wing unfolding.

SECONDARY MEANINGS OF THE LETTER

Meaning of the name of the letter LAMED – KEM – DALET
DALET expansion into the quaternary supported by passivity.

Meaning of the name of the number SHIN – LAMED – SHIN – MEM
There are two aspects: primordial action, expanding at the level of the passive world, or the action expands and balances the positive and negative.

NUMERICAL VALUE 30 this can mean the tertiary law which extends to the manifest in the sense 3 0.

YETZIRATIC SYMBOL The seventh simple letter, symbol of copulation, means the extension of the work done in the preceding phase.

THE PHILOSOPHERS OF NATURE

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Lesson 39 - QABALA - Page 1

F.39.0585

Dear Friend,

P A T H 29

Path 29 is the first Path we study that is positioned on the side of the column of Mercifulness. And on this column, it is also the only one crossing the first Threshold of the invisible. So now we can work:

- either on Path 32, the Path of balance;
- or on Path 31, the one of Fire;
- or on Path 29, the one of Water.

We repeat that in our work method, we provide a maximum amount of information, of features, of elements for each of the Paths and then, out of this series of information, each of you has to make a synthesis for himself of what suits him best. This synthesis must be written to be fixed, so that you can impregnate yourself with it. Later, in the oratory, you perform the ritual most appropriate for the Path, and carefully note down the date, the hour, and the nature of the following spiritual experiences.

AXIOMS:

- This Paths links Malkuth to Netzach;
- The letter is: Qoph. The corresponding hieroglyph is the struck out square: , symbolizing access to the visible aspect of the Quaternary. The letter also has two meanings: the back of the head (center of the perception of astral images), the ear, center of clairaudience. Qoph also means work that has been completed;
- The planet corresponding to the Path is the Moon;
- The major arcana in the Tarot deck is the Moon;
- The color for the work on this Path: violet-blue;
- The alchemical metal: silver;
- The plant: hibiscus;
- The symbolical animal: the dog or the wolf;

- The magical weapons: the sword and the mirror;
- The perfume: ambergris;
- The stone: rock crystal.

This Path is said to be the path of the Corporeal intelligence, the one ruling the lower worlds. It leads from Malkuth to Netzach, thereby avoiding Yesod, on the way up as well as on the way down. Thus, certain tricky elements of Yesod are eliminated which, when combined with Netzach's influence, could lead to an embarrassing lust. But the fact of avoiding Yesod can also lead to the disappointment of leaving out one level of consciousness. Yesod is a sphere of illusion, the sphere of astral emotion which is also found on Path 29, ruled by the Moon.

The Moon is the planet ruling Cancer, a Water sign.

The major arcana XVIII of the Tarot shows below the waters of the moon, ruled by Cancer, and the solar waters, above, which come from the Sun and are transmitted through the Moon in the form of dew drops. The Waters of wisdom are coming out of Hochmah, the top of the pillar and where this path ends. These influences then end in Malkuth, the basis of the pillar of Balance. This implies that balance can also be achieved through the path of the Moon.

The crayfish is turned upwards and symbolizes the spirit as it leaves the material plane and reaches the Waters of Wisdom.

Above, the two opposite dogs represents the "Gods", the involutionary and evolutionary forces found on Path 29. These are the tools of the student, as he travels in the four worlds; they are involutionary for the descent and evolutionary for the ascent; active on the way up and passive on the way down.

The Path then goes between two towers, which is again a symbol of the potential balance to be found on this way.

On this Path, the unknown, which was up to now only theoretical, is revealed. But it is a part of the night of the soul, and the two dogs on the Path may take on the shape of two wolfs, as symbols of a possible fear of the spirit; since the spirit on this Path is only guided by a reflected light.

The reflected light is symbolized by the moon, and the light of the complete enlightenment is represented by the Sun. Lunar symbolism is always present on this Path. While Netzach is the sephira of imagination, of Victory, it is also the sephira of disappointment if Victory -- the vision of the invisible world of nature -- has not been secured.

The glittering light of the Moon can provide the inspiration needed to achieve Victory by means of the Waters of Wisdom.

With the lesser Water initiation on this Path, the exploration of life's secrets begins.

While astral projection, and all that which goes along with it, is also a part of this Arcana, you should not allow uncontrollable curiosity to rule you, nor allow yourself to be fascinated by some of the elements of this Path. Otherwise illusion and disappointment will be the guides of your psyche's beliefs. On this Path the light that guides us must be followed, we must listen and be silent.

The lesson and the trial of the Path is discernment.

If you are an alchemist, the elixir of hibiscus is recommended for the study of the Path. A simple extract of hibiscus, or a tea can be suitable.

Meditation in the moonshine is recommended.

The rituals for this Path are those of Venus, of the Moon and of the element Water.

Ora et Labora!

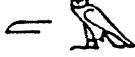
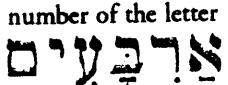
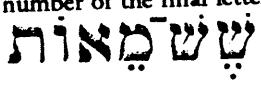
THE PHILOSOPHERS OF NATURE

Enclosed figures:

- # 1 - Mem
- # 2 - Nun
- # 3 - Samekh
- # 4 - Ayin.
- # 5 - Pe
- # 6 - Tzadde
- # 7 - The Paths of the Tree of Life

F. 39.0585
Figure # 1

MEM

Hebrew letter 	hieroglyph 	Latin letter M	number 40 600	name of the letter  MEM
nature of the letter Second mother letter	symbol WATER		number of the letter 	
zodiacal sign or element			number of the final letter 	

MEANING OF THE LETTER

MEM - Universal femininity, the feminine element of divinity, universal passivity, hence the Egyptian hieroglyph of the barn owl, bird of night, of the absence of light, but also the aspect of the non-finished substratum upon which building will take place. Primordial water.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter: MEM - YOD - MEM
Passivity and man.

Meaning of the name of the number 40

The theosophical reduction of the number $4 + 0$ gives the following meaning: the Quaternary in physical manifested matter.

The letters are: ALEPH - RESH - BET - AYIN - YOD - MEM
this can be interpreted as the fact that man's inner will can, according to law, express itself in the domain of AYIN non-manifested, of ALEPH manifested, but always on the passive side of the domain of MEM.

NUMERICAL VALUE 40: as previously explained.

SEPHIROTIC SYMBOL: second mother letter, the femininity of divinity, universal passivity.

NUN

Hebrew letter	hieroglyph	Latin letter	number	name of the letter
נון	~~~~~	N	50 700	נון NUN
nature of the letter Eighth simple letter		symbol Taste	number of the letter חַמְשִׁים	
zodiacal sign or element Scorpio  Small intestines			number of the final letter שְׁבָעֵת מְאוֹת	

MEANING OF THE LETTER

NUN - As suggested by the Egyptian hieroglyph: the passivity of the water's surface, which is however marked by events. Man's personality as due to past realizations, final NUN: the expansion to which man is individually susceptible.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter

NUN- VAV - NUN

VAV the evolutionary forces; this expresses the current individuality of the being, subjected to the evolutionary forces as put into play by the creator; the being will reach all his potentials expressed by the final NUN.

Meaning of the name of the number of the letter CHET - MEM - SHIN - YOD - MEM

SHIN and MEM are the energies, the primordial and differentiated action which enables evolution in CHET, the domain of the four worlds in man, but with MEM added, that is to say: its higher passive aspect.

NUMERICAL VALUE 500

theosophically 5 + 0, man in his evolutionary

domain, in manifested nature.

YETZIRATIC SYMBOL eighth simple letter; taste, man appreciates and digests the phases of his evolution.

F. 39.0585.
Figure # 3

SAMECH

Hebrew letter	hieroglyph	Latin letter	number	name of the letter
ס	ר * →	S	60	סָמֵךְ SAMEKH
nature of the letter Ninth simple letter zodiacal sign or element Sagittarius ➔ Stomach	symbol Sleep			number of the letter סִינֵּהֶם SIN-EH-EM

MEANING OF THE LETTER

SAMECH - It corresponds to two hieroglyphs, in a way it is the link between the astral and the physical worlds, in another way it is the lock which opens or closes the awareness of the astral world.

SECUNDARY MEANING OF THE LETTER

Meaning of the name of the letter SAMECH - MEM - KAPH

KAPH, the mold, suggests that the molds of physical things are formed in the astral.

Meaning of the name of the number SHIN - SHIN - YOD - MEM

Tries to evoke the influences of active energies of the higher astral upon man.

NUMERICAL VALUE 60 theosophically 6 + 0, the intertwining of the two manifested worlds, but one is of the lowest nature.

YETZIRATIC SYMBOL ninth simple letter; sleep. Sleep is the tool, which, in this eighth step, must open the astral world.

AYIN

Hebrew letter	hieroglyph	Latin letter	number	name of the letter
ע	—□	O	70	עַיִן AYIN
nature of the letter Tenth simple letter zodiacal sign or element Capricorn ♑ Liver		symbol Anger	number of the letter שְׁבָעִים	

MEANING OF THE LETTER

AYIN - Nothingness but in the sense of the negative existence of the origin of energy, symbolized by the hieroglyph representing an arm, symbol of the beginning of an action but also, in the material world, symbol of confusion, of the disharmony of the void.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter AYIN - YOD - NUN
Influence of the Absolute upon man's potential.

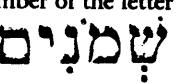
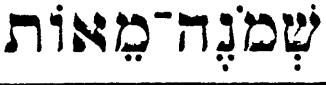
Meaning of the name of the number of the letter SHIN - BET - AYIN - YOD - MEM
These letters may express the fact that the action, BET, can only come from the letter AYIN differentiated into the letters MEM and SHIN.

NUMERICAL VALUE 70 theosophically 7 + 0, the seven laws, the second ones in the manifested universe.

YETZIRATIC SYMBOL: tenth simple letter; note that ZAYIN = 7 and AYIN = 70, the third and the tenth simple letters, with a 7-letter difference; symbol of anger, not to be interpreted literally but as the nascent power of the word.

F. 39.0585
Figure # 5

PE

Hebrew letter	hieroglyph	Latin letter	number	name of the letter
		P	80 800	 PE
nature of the letter Fifth double letter		symbol Fifth day	number of the letter 	
zodiacal sign or element Domination MERCURY left ear			number of the final letter 	

MEANING OF THE LETTER

PE - The two hieroglyphs well express the principle of the letter, the beginning of individualized life, the serpents being probably the first animals of earth. The cornerstone on which the building of the temple is made possible.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter PE - ALEPH

Expresses the link between individualized life and primordial air.

Meaning of the name of the number SHIN - MEM - NUN - YOD - MEM

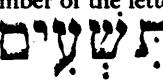
Same idea as for the name of the letter, but here primordial air has been differentiated into SHIN and MEM, and it deals mainly with the passive aspects of man.

NUMERICAL VALUE 80 theosophically 8 + 0, principle of stability, but here in the manifested universe.

SEPHIROTIC SYMBOL fifth double letter, domination - dependency, awakening of man's free will.

F. 39.0585.
Figure # 6

TZADDE

Hebrew letter	hieroglyph	Latin letter	number	name of the letter
		Tz	90 900	 TSADE
nature of the letter Eleventh simple letter		symbol swallowing	number of the letter 	
zodiacal sign or element Aquarius  Oesophagus			number of the final letter 	

MEANING OF THE LETTER

TZADDE - The hieroglyph shows a snake, but the Hebrew letter is even more explicit: a serpent rising and separating itself in two, symbol of the beginning of awakening of man's consciousness and divine energies.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter **TZADDE - DALETH - YOD**
Awakening of man's divine consciousness in the Quaternary.

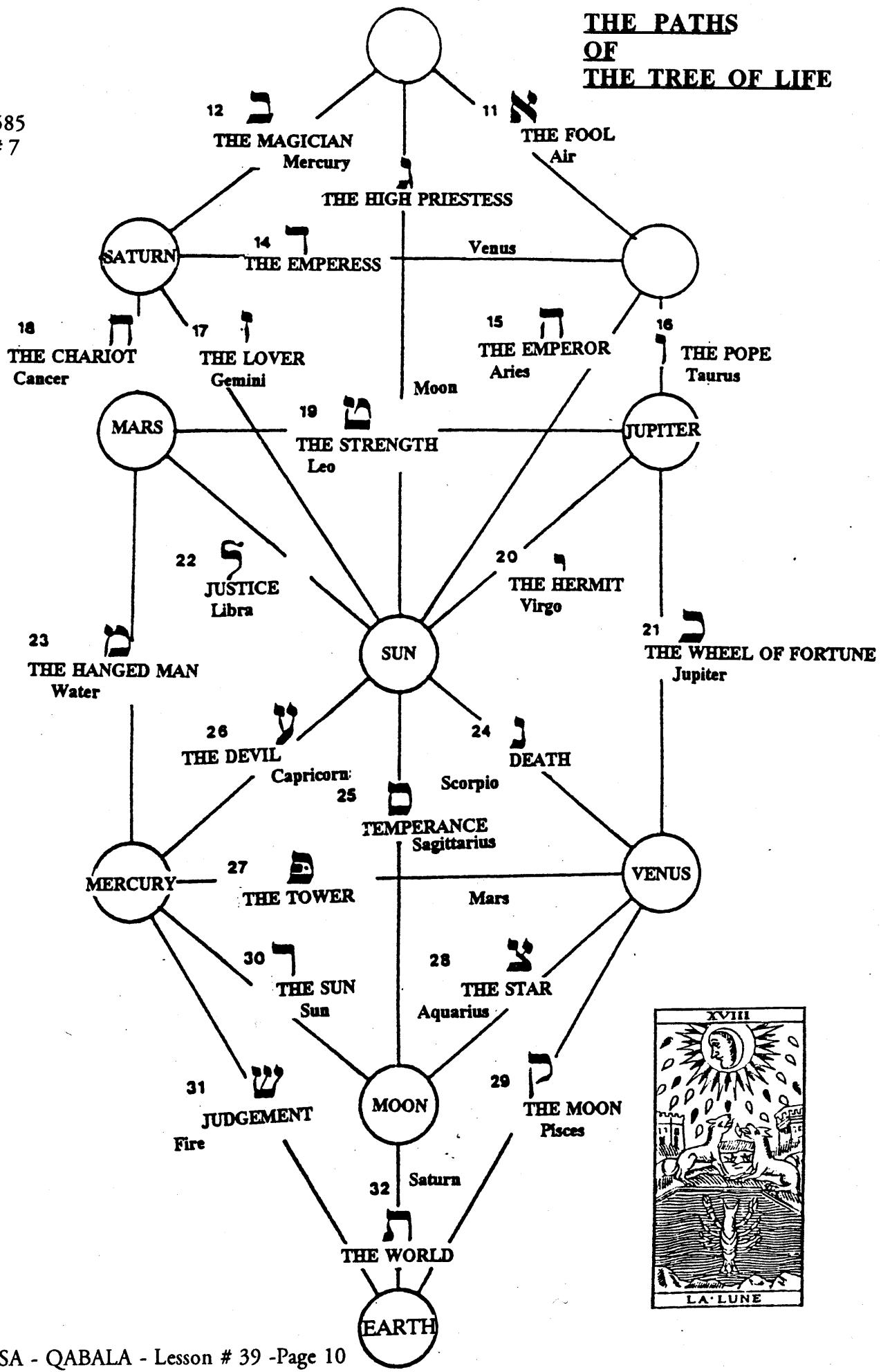
Meaning of the name of the number **TAV - SHIN - AYIN - YOD - MEM**
This expresses the elements of man's divine awakening, the universal soul, positive action, the energy of nothingness, man, and passive energies.

NUMERICAL VALUE 90 theosophically 9 + 0, 9 the cycle of 3 times 3 is complete, the letter evokes here the goal, man's divine awakening from manifested nature.

YETZIRATIC SYMBOL eleventh simple letter, swallowing, man assimilates the elements of divine consciousness.

**THE PATHS
OF
THE TREE OF LIFE**

F. 39.0585
Figure # 7



THE PHILOSOPHERS OF NATURE

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Lesson 40 - QABALA - Page 1

F.40.0685

Dear Friend,

P A T H 28

The interpretations pertaining to this Path may vary according to the different schools. The Tarot of Marseilles assigns the major arcana of the Star to this Path, whereas the International Order of Kabalists assigns the Emperor to it. As far as we are concerned, we have recommended the use of the Tarot of Marseilles for these studies. In our work we are striving to provide, as much as possible, the most universal elements and data, the ones the least involved in any specific egregore, and the Tarot of Marseilles seems to meet these conditions satisfactorily. Furthermore, it seems that the Star, a symbol of astral planetary forces, manifests its influence in Yetzirah, where the Path 28 lies, whereas the Emperor, on Path 15, appears as the solar Servant of the King of the gods, Jupiter.

Note that Path 28, like Path 30, does not pass through a veil, but operates in Yetzirah on the side of Mercifulness.

AXIOMS

- Links Yesod to Netzach;
- Letter: Tzadde, corresponding to the Egyptian hieroglyph of the Snake which represents solar and planetary influences. Tzadde, with the zodiacal sign of Aquarius, also symbolizes the divine awakening of the Spirit;
- Major arcana: the Star;
- The color for the work on this path: bright violet;
- The plant: a branch of the olive tree of peace;
- The magical weapon: the incense burner;
- The perfume: cypress oil;
- The stone: cut crystal, which is in harmony with this Path due to its misty reflections in the light.

This Path is one of the main passages of the energies ruling both the physical and spiritual levels. After he has travelled this path, the student can control the material elements of life. If he does not obey the rules revealed by this Path, the student may be

blocked by the barrier of Path 27, the destruction of the Tower.

Path 28 is not only the guide of kings but also the guide of all individuals, whether from lower or higher social conditions.

The kingdom ruled by the Star is formed of the three levels of the body: physical, mental and spiritual.

The essential principle of Path 28 is the same as that of Netzach (firmness-energy) which, when appropriately used, brings about triumph and Victory. The link to Yesod, a plane where physical emotions are still powerful, makes it difficult to establish the necessary rule of conduct.

On this Path, the first constrictions of the mental body begin for the purpose of spiritual liberation.

In the world of Assiah, this Path governs the physical and material facets of things.

In the world of Yetzirah, it dominates the emotional facets of the levels of Yetzirah and Assiah.

In the world of Briah, it influences the Wheel of Fortune in view of a complete liberation from incarnation cycles.

In the world of Atziloth, it is the archetype of perfection of the laws of the Spirit.

Note for later the parallel between Path 28, the Star, and Path 15, the Emperor.

The astrological sign of the Path 28 is Aquarius, an Air sign. Be cautious, for Air is the symbol of the Spirit and of its freedom, but it is also the sign of indecisiveness and of hesitations.

The major arcana XVII is very revealing of the two sides of this Path. The woman pours the water of Aquarius but with both hands; one water is stronger than the other. One of the trees, the one where there is a bird, is higher and stronger than the other, that of the lower waters. The sky shows the astral influences on this Path: among the 7 planets, two are black but the Path receives a double energy as well: Moon-Sun, in the image of a double Compass card, black and white; symbol of the balance of forces in matter.

The two main goals to be accomplished in this Path are:

- acquiring the experience that gives and crowns mastery;
- an enterprising mind which gives the possibility of rebirth.

The seven planets also mean that this Path can be mastered through the seven elixirs or the seven alchemical minerals.

Astrology constitutes the "magical power" of this Path. Use here the astrology of

the seven geniuses of the Presence.

The rituals for this Paths are those for Venus combined with those for the element Air. The ones for the Moon with the element Air are also suitable. A particularly favorable time is the hours of the Genius of the Presence of Venus, on Friday, as close as possible to the Dragon's head, the ascending lunar node. With, whenever possible, the Moon and Venus in favorable aspect.

ELEMENT ATTRIBUTIONS TO THE FOUR WORLDS OF THE QABALA

There are often conflicting opinions, particularly in Alchemy and Qabala, about element attributions to the four worlds of the Qabala.

In Qabala - Lesson # 36, on the first page, we indicated:

- Wands	Fire	Yod	Atziloth
- Cups	Water	He	Briah
- Swords	Air	Vav	Yetzirah
- Pentacles	Earth	He	Assiah

The main reason behind this attribution is that the passive energies, Water and Earth, both correspond to the letter He, in other words, from this standpoint man is considered in his double facet:

- the man-archetype: Yod is the active Fire who animates him. He, the being, is his spiritual body, passive, which is only animated by the Fire energies of Yod;
- above the veil of Paroketh, man has more density; his passive material body of the earth is animated by the Air energy of Yetzirah;

This is therefore an occult conception of man, but we should not forget that all is in everything and that the four elements are present in each of the worlds. In these concepts, the idea is to consider that in a particular situation one of the elements is predominant.

So, in Alchemy, the elements are considered in the following way, (even according to the alchemical processes):

- Atziloth, Fire, same thing. This Fire is the first energy: Mezla in the Qabala, the Prima Materia in Alchemy.

- Briah, Air, here everything changes because the element Air is the first carrier of the Prima Materia and this element is provided on our earth through the channel of the Sun, the Sephira Tiphereth. On the other hand, we can consider that the Water of Qabala is the Primordial Water that is, one of the first condensations of the Mezla energy. This interpretation is reinforced by the cup-Water relationship, the cup of the Grail being attributed to the solar Christ, Tiphereth. But for the alchemists, the element that animates matter at the level of Briah is the Air (nothing to do, or so little, with the air of the

atmosphere).

- In Yetzirah, the Qabala considers Air as a motor-element. This is understood in the following sense: that which animates man's body in Malkuth is the astral energy, the breath breathed into man which makes him a living being: Ruach. But for the alchemists, the lunar world, the world of Yetzirah, is a world of Water, a liquid world. This is confirmed by the fact that common mercury, the only liquid metal, is the only carrier, in its native state, of the astral energies. On the other hand, we find the Earth element in Assiah, whether in Qabala or in Alchemy.

There is no disagreement between Qabala and Alchemy, only the words have a different meaning because the subjects are not considered according to the same method but according to a common aim: the return to unity.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed plates:

- # 1 : Qoph
- # 2 : Resh
- # 3 : Shin.
- # 4 : Tav
- # 5: The Paths of the Tree of Life

F.40.0685.
Figure # 1

QUOPH

Hebrew letter	hieroglyph	Latin letter	number	name of the letter
ק	□	Q	100	קֹפֶה QOPH
nature of the letter Twelfth simple letter zodiacal sign or element Pisces ☶	symbol Laughter		number of the letter קֹפֶה	

MEANING OF THE LETTER

QOPH - The hieroglyph shows a square stone, the work of evolution is complete for one cycle.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter

QOPH - VAV - PE

Means that the coarse stone - the pedestal - only becomes a square stone because of VAV, the evolutionary forces.

Meaning of the name of the number

MEM - ALEPH - HE

Can be understood: that the reascent is accomplished through rigor and suffering.

NUMERICAL VALUE 100

theosophically 1 + 0 + 0. In other words,

unity is found again after a descent and a reascent.

YETZIRATIC SYMBOL

twelfth single letter, the 12 steps of evolution are complete, the symbol is laughter, joy of meeting again, the stone became square.

RESH

Hebrew letter	hieroglyph	Latin letter	number	name of the letter
ר	—	R	200	resh RESH
nature of the letter Sixth double letter zodiacal sign or element	symbol Sixth day	number of the letter מְאַתִּים		
Peace	SATURN	left nostril		

MEANING OF THE LETTER

RESH - altogether the Law, Order, the Word, speech, as expressed by the Egyptian hieroglyph.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter: RESH - YOD - SHIN
Positive activity must express law and order through man.

Meaning of the name of the number: MEM - ALEPH - TAV - YOD - MEM
The two energies MEM and ALEPH enable the soul TAV to express itself in man if the latter is passive.

NUMERICAL VALUE 200 theosophically 2 + 0 + 0, the Binary reascending, which explains the two MEM in the name of the number.

SEPHIROTIC SYMBOL sixth double letter, peace-war symbol expressing the activity of the principle of RESH.

F.40.0685
Figure # 3

SHIN

Hebrew letter	hieroglyph	Latin letter	number	name of the letter
שׁ	—	Sh	300	שׁין SHIN
nature of the letter Third mother letter zodiacal sign or element	symbol FIRE		number of the letter שׁלְשָׁמָאוֹת	

MEANING OF THE LETTER

SHIN - The positive action, primordial fire, the first positive aspect of the first manifestation of energy.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter SHIN - YOD - NUN
Activates man on the support of his evolution.

Meaning of the name of the number of the letter
The word is now written with 3 and 100, previously explained.

NUMERICAL VALUE 300 theosophically 3 + 0 + 0 expresses the Ternary in the descent and the reascent.

SEPHIROTIC SYMBOL third mother letter, fire, positive action, the active phase of all energy.

TAV

Hebrew letter	hieroglyph	Latin letter	number	name of the letter
ת	⌒	T	400	תָו TAV
nature of the letter Second double letter	symbol Seventh day	number of the letter אֶלְבָעַם אֹות		
zodiacal sign or element Beauty JUPITER Mouth				

MEANING OF THE LETTER

TAV - The hieroglyph represents an eye, the letter symbolizes the universal soul but also balance; it also represents a cycle where the masculine and the feminine reciprocally balance each other.

SECONDARY MEANING OF THE LETTER

Meaning of the name of the letter TAV - VAV

The soul in the forces of evolution, also VAV = 6, the soul descending into the animal.

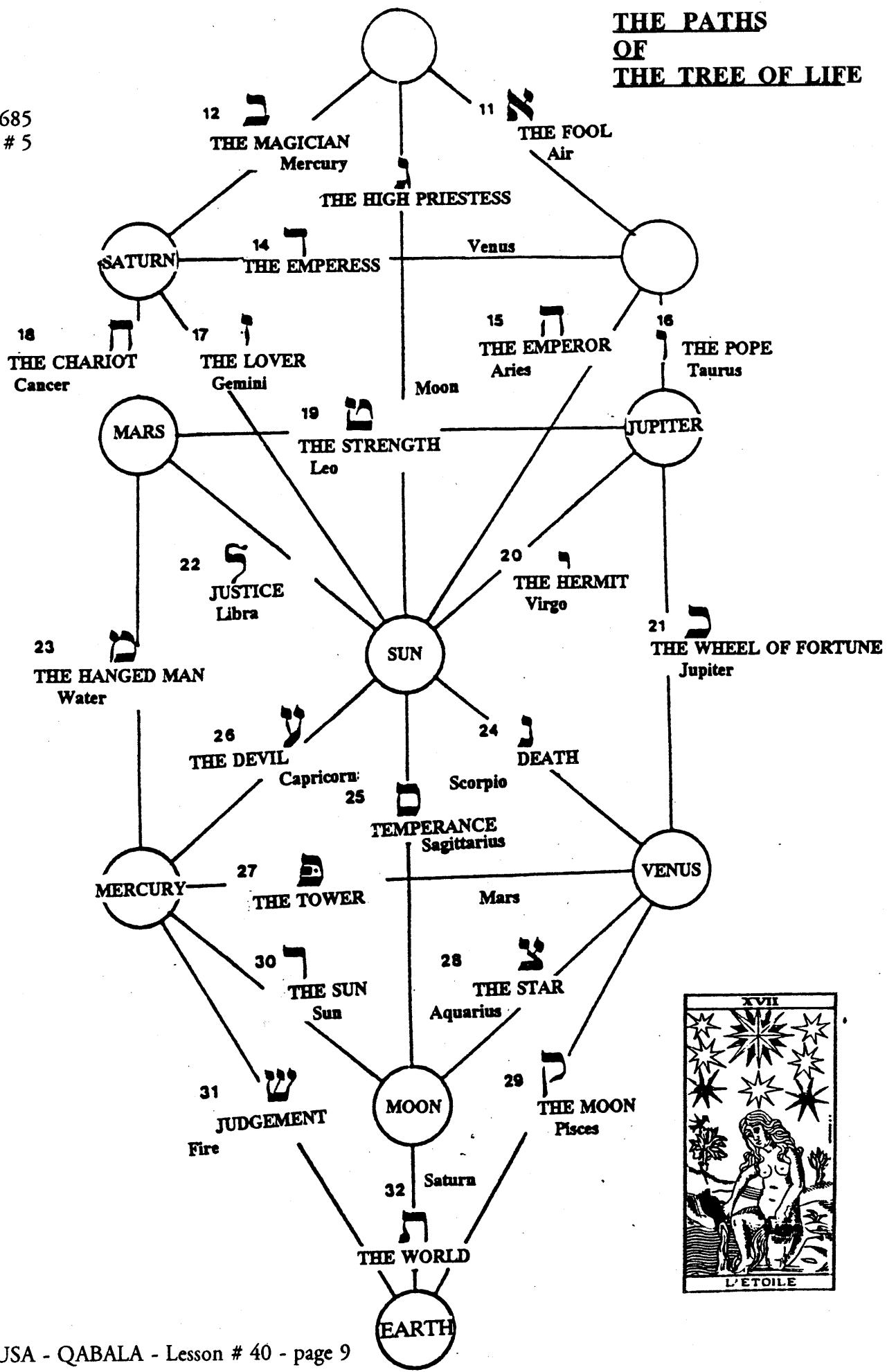
Meaning of the name of the number of the letter
Four and hundred previously explained.

NUMERICAL VALUE 400 theosophically 4 + 0 + 0 : stability, the solidity of the soul during involution and evolution.

SEPHIROTIC SYMBOL seventh double letter, beauty, harmony of that which is balanced and realized according to the rule of the 7 laws.

**THE PATHS
OF
THE TREE OF LIFE**

F.40.0685
Figure # 5



THE PHILOSOPHERS OF NATURE

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Lesson 41 - QABALA - Page 1

F.41.0785

Dear Friend,

P A T H 27

There are three paths in the Tree which are parallel: 27 - 19 -14. The remarkable thing is that each of them, in its own world, joins the column of rigor with that of Mercifulness. Their essential goal is to allow for a re-centering on the middle column. We should also note that 27 and 19 are at the top of Yetzirah and Briah, but 14 is at the bottom of Atziloth. 19 is the manifested reflection of 14 which is non-manifest.

Generally Qabala students have the tendency to neglect these Paths because they consider that, as they are horizontal, they are not ascending Paths. Important mistake because these Paths, in each world, enable man to rebalance himself and recenter himself on the middle column.

AXIOMS

- Joins Hod to Netzach. It is the first horizontal Path since Malkuth, and also the Veil of the second death, the veil separating Yetzirah from Briah. The crossing of Paths 25 and 27 creates a point which transforms the two lower triads into two quaternaries. In a sense, the Tower is an invisible Sephira, just like Daath, but on a much lower level. It is the lower focal point of Briah and the higher focal point of Yetzirah;

- Letter: Pe (see Lesson # 39, Figure # 5). It is the letter of the Word, the speech of the Magus of Hod;
- Major arcana: the Tower;
- Color for the work on this Path: scarlet red;
- Plant: wormwood and rue;
- Planet: Mars;
- Magical weapon: the two edge sword;
- Perfume: pepper;
- Stone: ruby;

It is said that Splendor and Victory must be balanced on this Path, but it would be better to say Rigor and Mercifulness. As occultists, we must think that balance translates

as the fact that the powers acquired through Hod's mastery must respect and not hinder the work of nature in Netzach. A genuine knowledge of these two Sephiroth is necessary if we want to use this path to our advantage.

The Major Arcana XVI, the Tower, is a warning. The structure, built during involution, could be destroyed if we were to attempt reascending, before having crossed the Nadir. This card has the same symbolical meaning as the allegory of the Tower of Babel. On this card, the crown (Kether) is disrupted but does not fall down; the building itself remains standing but the man and the woman, symbols of duality, fall down from the Tower. There is a double interpretation: on one side, the elements of duality are damaged, if not destroyed, by a premature step toward evolution; on the other hand, the necessary conditions for evolution being met, the elements of duality progressively lose of their interest.

Man must get rid of his illusions on this Path otherwise it will lead him nowhere. Here, the student must see that all men are equal with regards to universal laws.

The destruction of illusions and the building of knowledge are also facets of this Path and a break in the path of our life may result. The rigidity of thoughts and of the mind is broken and thus a new vision of things begins. These changes have been implemented involuntarily during involution but must be reconsidered voluntarily on the way back up if we want to cross this barrier (the veil of Paroketh). During the reascent only negative aspects are destroyed on this Path. At this point in our evolution, we must understand that the symbol of the destroyed tower means that the material world does not provide any knowledge of life or of other worlds.

One of the goals of Path 27 is to destroy the thoughts that are not in agreement with the universal laws, but the degree to which these laws are applied varies with the student's gradation of initiation, thus:

- in the world of Assiah, the tendency of thoughts is turned toward providing help for humanity and toward the conquest of the I;
- in the world of Yetzirah, the thoughts will strive to thrust man beyond the levels of personality and individuality;
- in the world of Briah, the barrier of Path 27 can only be crossed when the thought process unites with the universal Spirit;
- in the world of Atziloth, it is the potential archetype of the universal Spirit.

On this path, the intelligence is stimulated and gives us a perception of the understanding of all created things.

The letter Pe is also taken in the meaning of agreeing, thereby leading to a lesson in harmony, the lesson of the tower broken by the lightning bolt. We must be in harmony with the universal laws, with the laws of life within the individual.

Ritual for Path 27

Look closely at the fact that this Path is linked to Geburah's rigor through Mars.

The element Fire is the purifying element, through calcination. Therefore you should use the rituals for Mercury and for Venus pertaining to the Fire element. If, however, the action seems to be too strong it can be temporarily moderated by a ritual of Air, and if need be by a ritual of the Pentagram for the Air element, and a ritual of the Hexagram for the corresponding level

*

D A A T H

In our lessons, we have spoken little of Daath, the hidden Sephira. In fact, this designation of hidden Sephira is not satisfying because if Daath, like the other Sephiroth, were a transmitter of energies, it would not correspond to a particular level of energy in man.

Daath is not a Sephira lying between Hochmach and Binah, as is suggested by the drawing of the Tree of life. Daath focuses the energy, on the one hand, the energies of the higher triad of Atziloth, and on the other, those of the lower triad of Briah. Daath is the fourth point of these triad, it is the point giving access to the quaternary; and in this way, it enables the Higher Triad to manifest in the Lower and, on the other hand, it enables the triad of Briah to realize a quaternary-archetype.

To illustrate this better, let's refer to the name: YOD - HE - VAV - HE

- We have in the higher archetypical quaternary:

YOD - Kether: the one who animates;

HE - Hochmah, the first being;

VAV - Binah, the universal feminine principle, the black virgin;

HE - Daath, the result of the fecundation of the VAV which provides the first Archetype with the possibility to manifest itself in Briah, the first manifested world.

- For the second quaternary we have: first manifested quaternary:

YOD - Daath, the one who animates;

HE - Chesed, the first manifested being, is the reflection of Hochmach in the manifest;

VAV - Geburah is the reflection of Binah in the manifest;

HE - Tiphereth, Manifested Image of Daath concentrating in itself all the energies of Atziloth and Briah.

We have already said that man of earth could not be conscious of one of the higher Sephiroth, Kether, Hockmach, or Binah, without risking the destruction of all his intermediary vehicles. But the good and evil appear through Daath during involution, and, through Daath during evolution the good and evil disappear and Knowledge appears.

Ora et Labora!

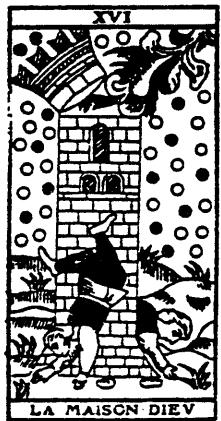
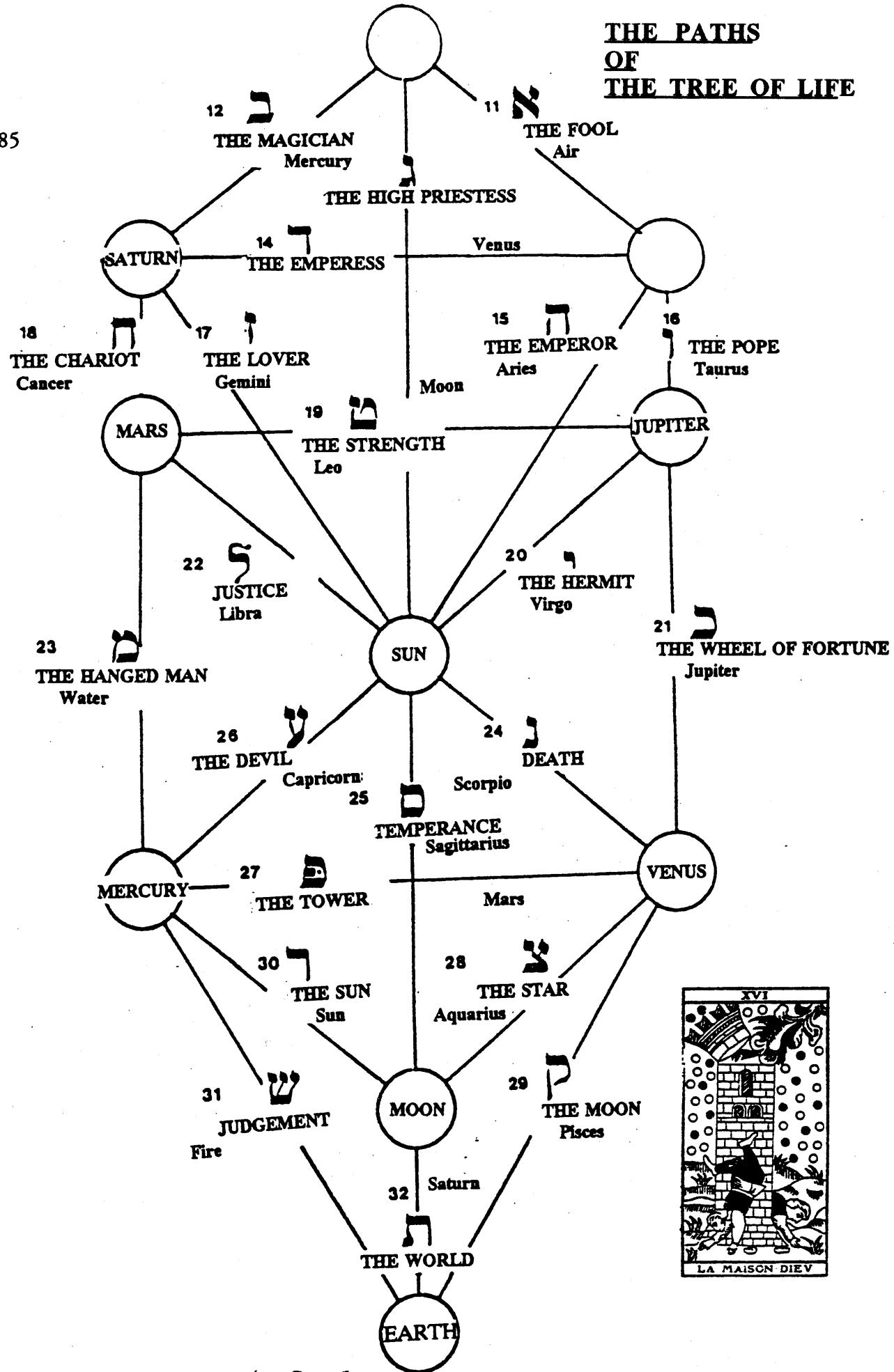
THE PHILOSOPHERS OF NATURE

Enclosed figure:

The Paths of the Tree of Life.

THE PATHS OF THE TREE OF LIFE

F.41.0785
Figure



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Lesson 42 - QABALA - Page 1

F.42.0885

Dear Friend,

P A T H 26

This Path is very difficult to understand, and more so to work with. A remark should be made: the Veil of Paroketh, the veil whose crossing makes the student into an Adept, is only crossed by three Paths: 26-25-24:

- Temperance in Path 25, in the way of the middle;
- The Devil in Path 26, for Rigor;
- Death on Path 24, for Mercifulness.

Remember that this veil is the veil of the second death.

AXIOMS

- Links Tiphereth to Hod;
- Letter: Ayin, letter of the original nothingness, but here it represents man's eyes and his nose;
- This Path corresponds to the sign of Capricorn, an Earth sign, and a sign ruled by Saturn;
- Major arcana: The Devil;
- Color for the work on this Path: indigo blue;
- Plants: hemp and thistle;
- Symbolical animals: the goat and the donkey;
- Magical weapon: the lamp and its secret force;
- Perfume: musk;
- Stone: black diamond (graphite).

This Path corresponds to the Devil. As a consequence of the influence of the Catholic egregore, the word devil has generally taken on a negative connotation, a negative resonance. In

fact, in its qabalistic application, this word represents two different things: on the one hand, Satan, or the involutionary forces, and on the other, Lucifer, the bearer of light; but these two elements have been voluntarily confused by exoteric religions in one image of the devil. This fact should never be forgotten when working on this Path. Don't forget also that the negative forces can always be put to the service of the Good. It would be better to regard Satan as the force of the descent on this Path, the involutionary force which compels the human entity of the solar world to descend into "hell", the basis of the left column of the sephirotic Tree. On the other hand, Lucifer is the one who brings the light and enables us to reascend directly from Hod to Tiphereth, hence the original name of Bearer of Light (from Latin).

Path 26 links the pillar of Balance to the pillar of Rigor, and under the influence of involutionary forces, humanity passes from one to the other (symbolism of the "descent into hell"). On the other hand, during evolution, it leads back from the negative to balance. In Tiphereth, where this Path, the Path of the Demon ends, the Path of the Hermit begins which leads to Chesed, the Sephira of mastery.

Some illusions may result from the two possible interpretations of this Path.

The major arcana XV shows the devil holding two humans in captivity. Some decks show in the hands of the demon on one side a whip, a symbol of the forces acting upon man, and on the other a torch, a symbol of the light to be found. A double interpretation of this card is possible. If man follows a path of lust, he becomes Satan's thing and descends into matter or at least, he cannot reascend; symbolism of the whip. If man works for his evolution, he is drawn up along the Path and the torch is the symbol of his enlightenment, of his Initiation. The symbol of Lucifer, bearer of light, means that during descent man receives his first enlightenments about the Knowledge of Good and Evil. Without this Knowledge of Good and Evil, man cannot, upon reascending, find his own Path of balance. The Devil is essential to the student's progress and to the initiation of the entire human race.

Path 26 is also the path of the Renewed Intelligence, because through it the understanding of all things is renewed.

In duality, we find the foundations of all wisdom and this duality is symbolized by the two humans chained together, representing the negative and positive sides of life, along with the fact that there is no division between Good and Evil, life being One.

On this Path, man remains chained to the earth through the physical level and inhabits heaven through the spiritual level.

Ayin, the letter of this Path, also means a cloud but this cloud of uncertainty also contains the true knowledge.

The essential lesson of this Path is the understanding of all things.

Rituals for this Path

Be careful, the rituals are very difficult to use on this Path.

The rituals refer to the Sun and Mercury:

- For the Sun, several solutions are possible with the Greater Pentagram: either the Supreme Ritual, or the invocation of the sign of Capricorn. The ritual is performed with the Sun in the sign of Virgo or in the hour following sunrise on Sunday.

- For Mercury, perform the ritual of the Hexagram of Mercury, when the planet is in the sign of Virgo or on Wednesday morning in the hour following sunrise.

*

GUIDE FOR WORK ON THE PATHS

Preliminary Work of study and meditation

Equipment in the oratory:

1. A small table or altar;
2. Altar tablecloth preferably violet, amethyst color;
3. One pair of candle holders with:
 - a white candle;
 - a black candle;
4. An incense or perfume burner;
5. The major arcana or the symbols of the Path;
6. The magical weapon(s) of the Path if possible.

Set-up of the oratory

1. The black candle on the left,
the white candle on the right, when you are facing the altar;
2. The incense burner, far away from the adept: behind the altar if it is in the middle
of the room, otherwise against the wall and on the side;
3. The symbols and the major arcana in the center of the altar;
4. The magical weapon between the candles.

Work in the oratory

1. Light up the appropriate incense or perfume corresponding to the Path, at least five minutes before you begin the work;
2. Darken the room except for the light of the candles;
3. Relax and take a comfortable position;
4. If you have one, hold the stone of the Path in one hand;
5. Concentrate your gaze on the space between the two pillars (candles).
6. Close your eyes, slow down your breath, allow yourself to meditate slowly;
7. After the meditation, switch on the light again and note down your ideas right away, thoughts or other reflections perceived during the meditation.

This exercise must be done several times before you start the rituals for this Path.

Ora et Labora!

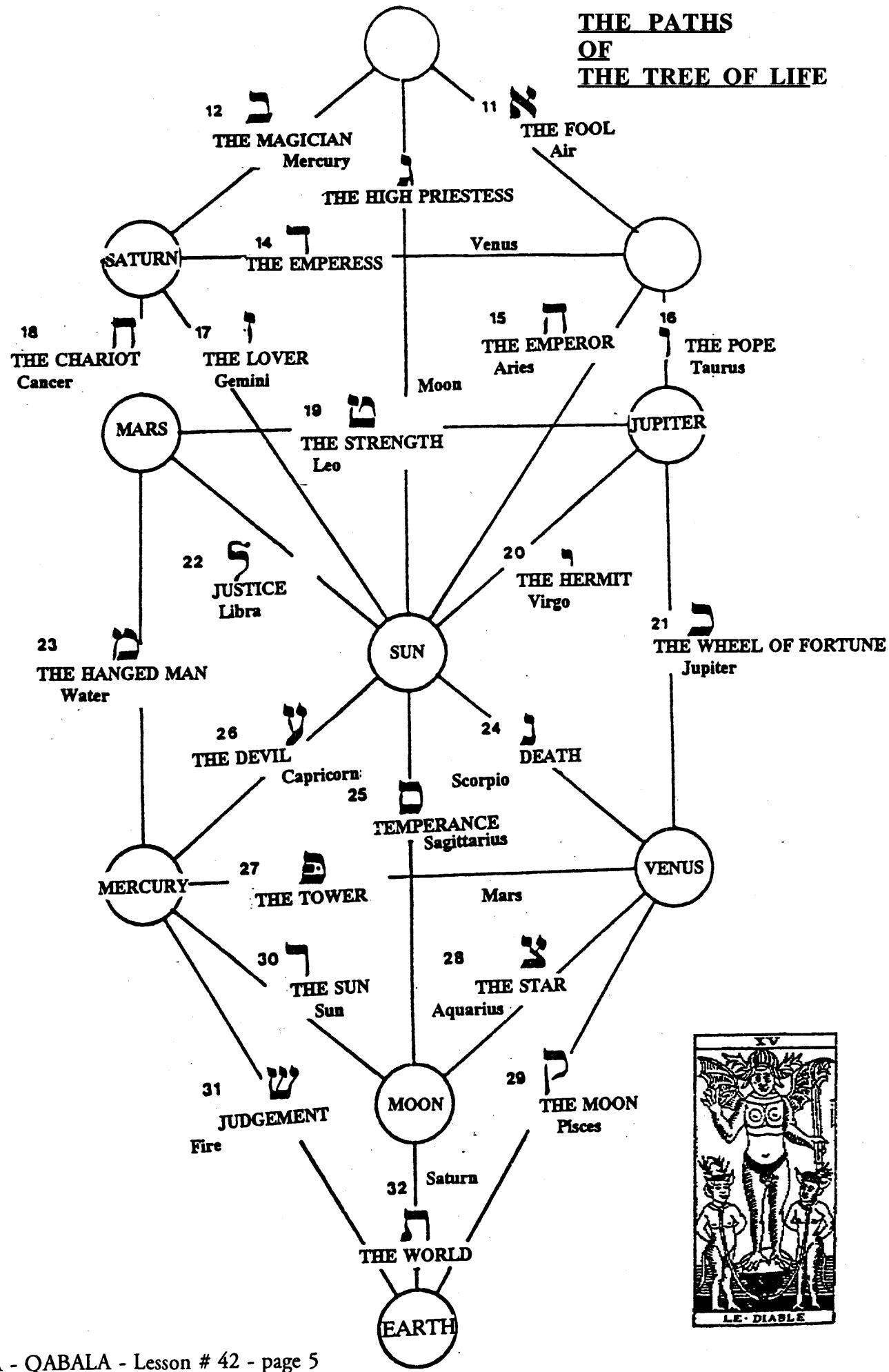
THE PHILOSOPHERS OF NATURE

Figure enclosed

- The Paths of the Tree of Life.

THE PATHS
OF
THE TREE OF LIFE

Figure
F.42.0885





THE PHILOSOPHERS OF NATURE

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Lesson 43 - QABALA - Page 1

F.43.0985

Dear Friend,

P A T H 25

It is known as the Path of Samekh or Path of the arrow. The arrow is in fact the symbol of Sagittarius, of balance and of a quick reascent on that Path.

AXIOMS

- Joins Tiphereth to Yesod;
- Letter: Samekh, ninth simple letter, number 60;
- This Path corresponds to the sign of Sagittarius, a Fire sign;
- Major arcana: Temperance;
- Colour for the work on this path: blue;
- Plant: rush;
- Symbolical animals: the dog and the horse (for the horse, see the Apocalypse of John);
- Magical weapon: the arrow;
- Perfume: aloes;
- Stone: jacinth (hyacinth).

This Path is that of balance, after we have left behind the spheres of emotion of Yesod. However, the emotional influences of Yesod still persist in the beginning until the harmonious flow issuing from Tiphereth has been reached.

Here is the path of probation, of intelligence; here the initiate's courage and integrity are being put to the test.

With access to this Path, the great night of the soul begins which accompanies Temperance in all things. The initiate becomes aware, here, that the path of Ancient Wisdom is a solitary wandering. The solitude of this path creates, in Tiphereth, a link to

the path of the Hermit.

During involution, the Path 25 is easy because we move from solitude to multitude. But on the way back this same point is difficult because it gives to the one who will become the Fool on Path 11 (the eternal being in each man) the awareness that he just lived in the paradise of fools due to his perceptions of invisible realities. All the experiences of the Fool have shown him that since he has begun the journey on the first Path, it is not easy to travel by oneself.

In the world of Assiah the solitary journey means sacrifice of rank, powers and material pleasures.

After the sacrifices of Assiah, the necessity to control emotions comes in Yetzirah. This leads almost certainly to a separation from our relatives, and our friends who are not on the path of initiation.

When coming into the world of Briah, we reach the culminating point of the Night of the Soul in our solitary path. In Briah, we go through the first steps towards the annihilation of our personality.

In Atziloth, the dissolution of the archetypes of individuality begins.

At these levels, however, the initiate is no longer alone, for he receives assistance from his guardian (angel). The latter is represented on major arcana XIII, Temperance. He is the one who will insure him agreement, who will implement harmony in the initiate with the archangelic forces of Briah.

The symbol of the archangel in two colors, with one foot on the earth and the other in water means that he establishes the link between the physical and spiritual levels. Temperance is the bridge that enables us to pass from one state in life to another. The archangel holds two vases, and the flowing water symbolizes the forces of life descending, the white forces enlightening the black forces. The archangel is sometimes called the Archangel of Time; in that case the flow from one vase to the other represents the passage from the present to the future and the vases are then made either of gold and silver, or of wood and clay.

The Sagittarius, the sign of Path 25, is symbolized by the arrow of reascent, a Fire sign. It transmits the Fire of Tiphereth to Yesod. But in the beginning this Path is under the influences of the Water of Yesod.

On this path, we have the lunar flame and the solar light, Water and Fire that we must harmonize. The balance between the fire of desire and the Waters of wisdom brings about success and probation.

Ritual for this Path

While on Path 25 a ritual for the lower sephira is desirable, because it can provide an inflow of alchemical or magical forces, on the contrary on Path 28 the ritual should only concern the Sun and Sagittarius. As the lunar influences must disappear during the

study of this Path, it is obvious that they should not be reinforced by a lunar ritual. It is however possible, in the beginning of the Path, to perform a Water ritual and then a Fire ritual, as here these two contrary elements must be harmonized.

NOTES ON THE ORDERS AND GRADES USED IN THE GOLDEN DAWN

The Order of the Golden Dawn affirms that each being, during his evolution, goes through three different levels called: First Order, Second Order, Third Order. To understand the reasons and the mechanisms behind this organization, some explanations are needed.

The First Order is comprised of 4 grades, the Second of 3 grades and the Third also of 3 grades. Each grade corresponds neither to a time of teaching or work, nor to fees paid but to the focal point reached by the consciousness, in other words, to the Sephira accessible to the student's consciousness.

The grades go from 1 to 10 and their numerical order is the reverse from that of the Sephiroth.

First Order:

- 1st grade: 1-10; Sephira: Malkuth; name of the grade: Zealator; element: Earth; it deals with obtaining a sufficient zeal to begin on the path of evolution. This grade is possible only after the initiation of the Nadir.

- 2nd grade: 2-9; Sephira: Yesod; name of the grade: Theoricus; element: Air; access to this level gives a theoretical view of the invisible and metaphysical aspect of the universe.

- 3rd grade: 3-8; Sephira: Hod; element: Water; name: Practicus; access to this level, the one of Mercury, Thoth-Hermes, opens the doors to practical alchemy and natural magic.

- 4th grade: 4-7; Sephira: Netzach; element: Fire; name: Philosophus. Previously, the third grade because of its practical side has authorised the student to the Knowledge of the invisible nature, which makes him a philosopher of Nature. The Fourth grade is the highest of the First Order; it leads the student to the limit of the veil of Paroketh and makes him a Lord on the path of the Gateway of the Adepts' Vault.

The concept of the Golden Dawn about the three orders and the ten grades seems, on the one hand, to be coherent and, on the other, to be of interest for the explanation of our progress. The work previously accomplished with the descent of the energies, and now, on the reascent of the Paths, may lead to inner experiences, to an awareness of the levels reached, to genuine initiations. Thus, possessing a drawing, a kind of map, will enable each one to find out where he is located.

The focal point of our consciousness or better the Sephira that has been reached in our life will be the "Castle" where we will sojourn in the time between this incarnation and the next one.

While the First Order is that of the layman in Malkuth and of the student in the three other Sephiroth, the Second Order is that of Adephood and the three Sephiroth composing it are included between the veil of Paroketh and the Veil of the Abyss.

Ora et Labora!

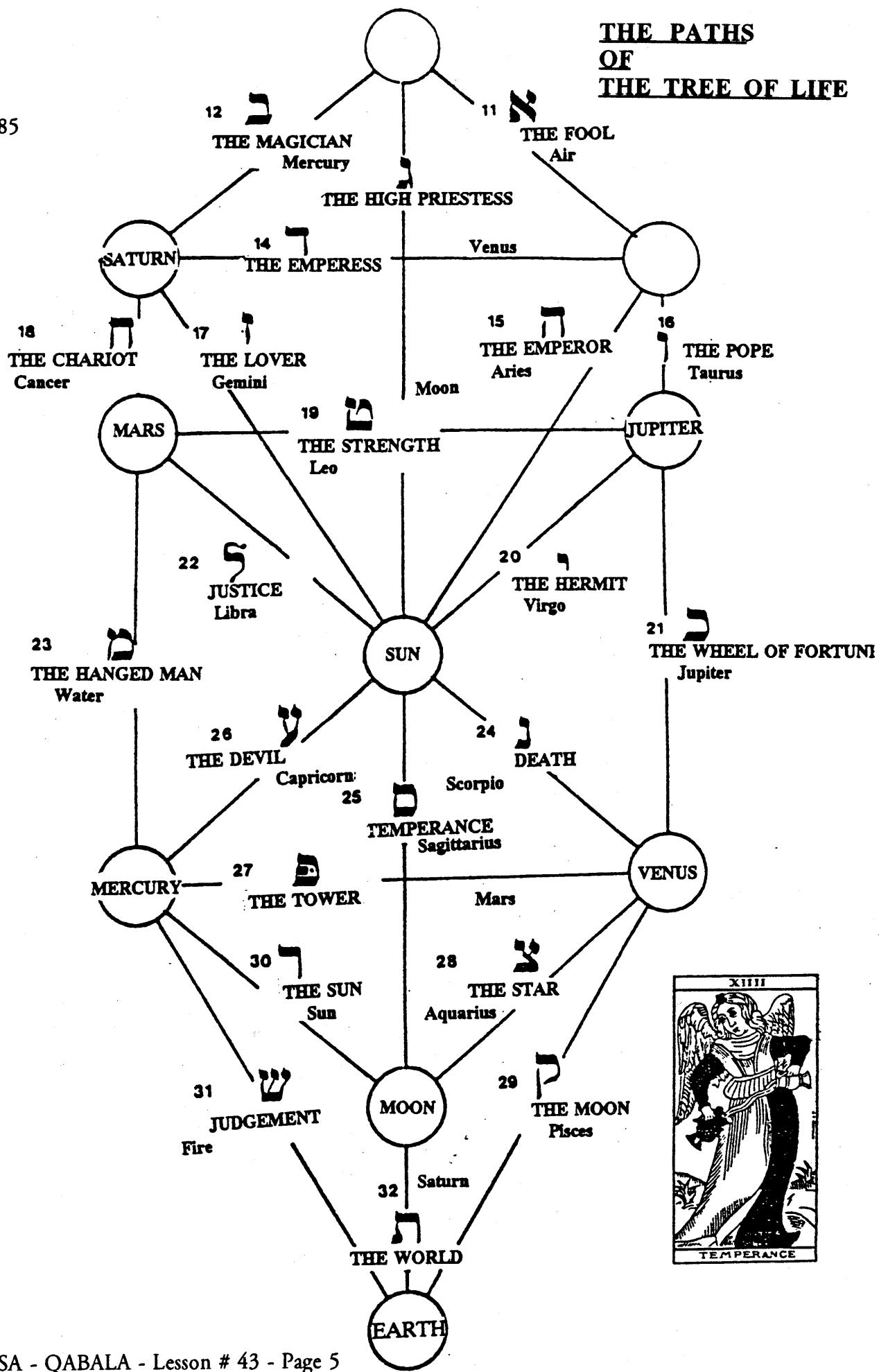
THE PHILOSOPHERS OF NATURE

Enclosed figure:

- The Paths of the Tree of Life.

THE PATHS
OF
THE TREE OF LIFE

F.43.0985
Figure





THE PHILOSOPHERS OF Nature

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Lesson 44 - QABALA - Page 1

F.44.1085

Dear Friend,

P A T H 24

Mastery or even meditation on this Path must cause in ourselves the disappearance of any fear concerning the problem of death. This Path must help us to realize that earthly death is only one side of the changes happening in this world. The different types of deaths cease with the return to Eternity, in Atziloth. To be more specific, physical birth is a spiritual death. Physical death is a spiritual birth in one of the higher worlds. This explains the reason for major arcana XIII, Death, being positioned on the positive side of the Tree of Life.

AXIOMS

- Joins Tiphereth to Netzach;
- Letter: Nun; eighth simple letter; symbol: fish or putrefaction in the athanor (see Figure # 1, Qabala Lesson # 39);
- This Path corresponds to Scorpio, a Water element;
- Major Arcana: Death;
- Colour for the work on this path: blue green;
- Plant: cactus;
- Symbolical animals: scorpio, wolf;
- Magical weapon: the wand;
- Perfume: opoponax.
- Stone: serpentine.

Imagination-intelligence is the main feature of Path 24. It operates in all men and in all things. Its function agrees with the world where the student or initiate is. It is always present but at a higher or lesser rate. If this imagination-intelligence is not properly controlled, it is a source of illusions.

On this path, the student continues with the Night of the Soul begun with Temperance.

This Path makes us perceive the similarities, resemblance, and harmonies that exist among all things.

The letter Nun, corresponding to this Path, symbolises on one hand propagation through generation, and on the other, life taking birth in the element water, by means of the fish.

Death, represented on card XIII, does not destroy but propagates life as well, like the seed which rots in the earth and takes birth as a plant. For this reason, some call this card the "maturer".

The number 13 of the card is regarded as an evil number. In fact it is the half of the tetragrammaton Hod He Vav He =26 but 13 is also the number of divine Love. The reduction of 13 gives 4, the quaternary that is the field where man's evolution must take place.

On card XIII, Death is leaning on a scythe which later on will become the staff of the Hermit. Night is not ended because the lantern, the light, is still not present. The scythe only destroys useless elements. The crowned head is spared. With one foot, death dominates mental illusions, but the other foot has not been disengaged from earth.

The whole meaning of the arcana of this Path is that life, symbolized as death, is transmitted through it but always to change states. This victory of life over death, acquired on this Path, is symbolized in Netzach, Victory.

From Tiphereth, the Sephira of the "sacrificed gods", the student is pushed onto the Path of Death at the foot of the Wheel of Fortune, Path which began in Netzach. And the wheel will turn in relation to the sacrifice made.

On Path 24 and from Netzach on lies the sphere of Victory on the principles of the energies. These principles of energies carry the student from the end of one phase to the beginning of another.

In the world of Assiah, death is a path of life. Death of atheism leads to religion, death of religion leads to philosophy, death of material philosophy leads to metaphysics and to access of occult spheres. Death of material riches leads to spiritual riches and vice-versa.

In the world of Yetzirah death of emotions gives birth to logic, death of blind doctrines gives birth to reason and knowledge. The kind of transformation that is operated by death depends on whether the individual is involving or evolving.

In the world of Briah the forces compelling the return becomes important.

In the world of the Archetypes of Atziloth, death ceases to be recurrent, with the onset of indestructible life.

When the Fool reaches death on the Path of return, then wisdom begins for him. Death enables the Fool to journey down and up in the world of form and of nature.

Death destroys and rebuilds. Through death the change of world happens in light.

Rituals

They are solar or concern the sign of Scorpio.

The axioms of Path 24 show that it may not be prudent to invoke Venus (the sacrificed gods) but if we consider the following: Sun, Fire element; Scorpio, Water element; Venus, Earth with Taurus, Air with Libra, the ritual of balance of the four elements might be useful at the beginning of the work on this Path.

*

NOTES ON THE ORDERS AND THE GRADES USED IN THE GOLDEN DAWN (continued)

Second Order

- 1st grade: 5-6; Sephira: Tiphereth; name of the grade: Adeptus Minor; it is here the genuine beginning of Adephood, the number 6 of the solar Sephira is the number of the union of the two temporal worlds.

- 2nd grade: 6-5; Sephira: Geburah; name of the grade: Adeptus Major; the martian Sephira is the one of the force acquired during Adephood.

- 3rd grade: 7-4; Sephira: Chesed; name of the grade: Adeptus exemptus. This Sephira lies on the limit of the temporal worlds; in it, the complete mastery of Adephood must be accomplished, the totality of occult knowledge. This Sephira is the one preceding the crossing of the Veil of the Abyss, the higher limit of the world of Briah, the world of the second Order.

Third Order

The world of the Third Order is the world of Atziloth, the non-temporal world.

- 1st grade: 8-3; Sephira: Binah; name of the grade: Magister Templi.

- 2nd grade: 9-2; Sephira: Hochmah; name of the grade: Magus.

- 3rd grade: 10-1; Sephira: Kether; name of the grade: Ipsissimus. As the crossing of the Abyss is irreversible, the beings of that level cannot be reincarnated and therefore cannot continue to serve as members of the Invisible Order.

Notes on the use of grades

- 1) For the First Order, the elements are in the astrological order, that is: Earth, Air, Water, Fire;
- 2) Within each Sephira, or grade, the elements are in the ascending order: Earth, Air, Water, Fire;
- 3) During night experiences, the astrological symbol of the planet combined with the symbol of one of the elements enables the student to find out where he is.

Note: we believe it is interesting to pass on some informations about the Golden Dawn, however in no way are we linked to this Order.

Ora et Labora!

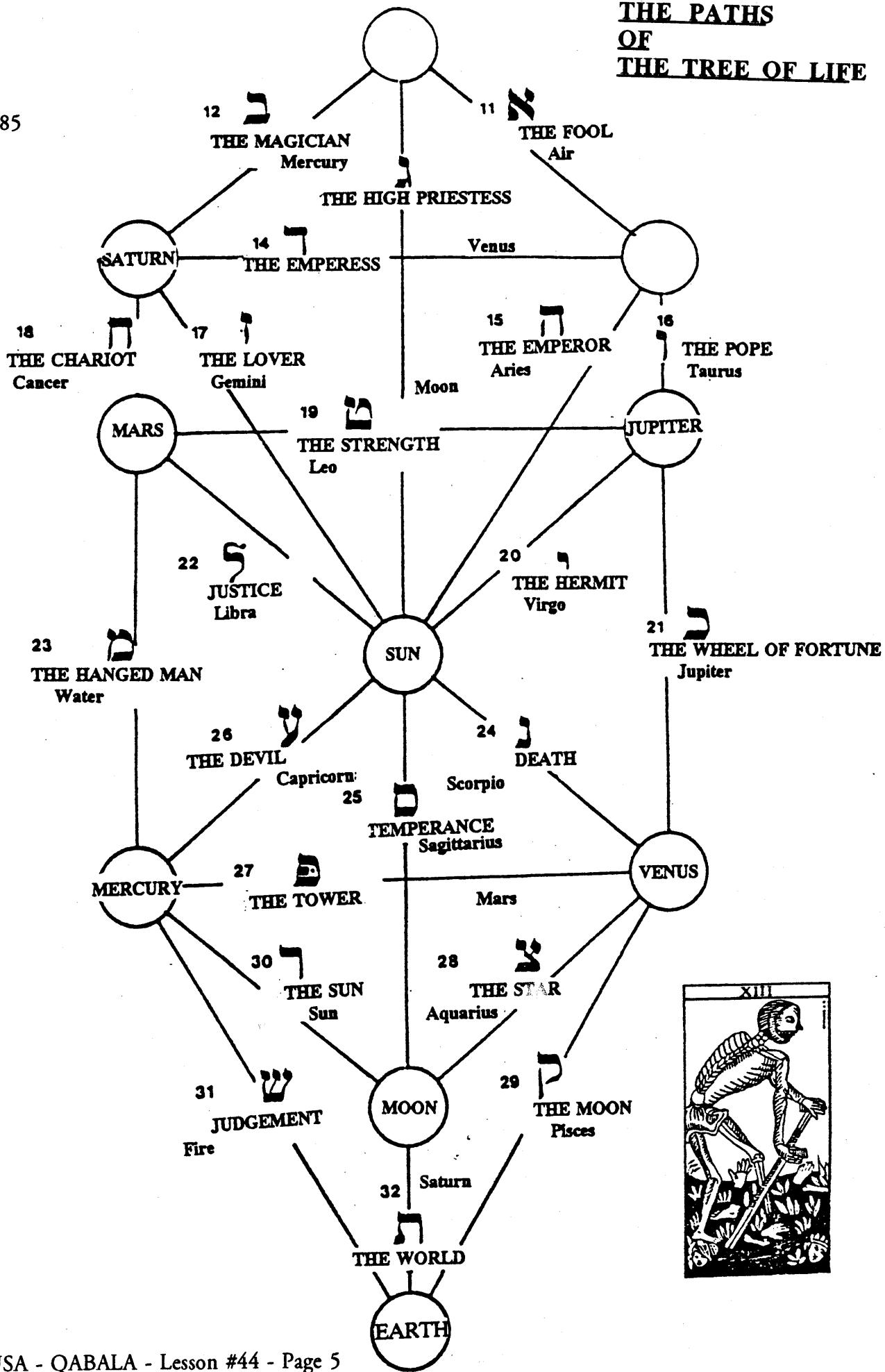
THE PHILOSOPHERS OF NATURE

Enclosed figure:

- The Path of the Tree of Life.

**THE PATHS
OF
THE TREE OF LIFE**

F.44.1085
Figure





THE PHILOSOPHERS OF NATURE

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Lesson 45 - QABALA - Page 1

F. 45.1185

Dear friend,

P A T H 23

At first this Path may inspire some fear since it is on the column of rigor and has its top on the Sephira of Rigor and of war: Geburah. In addition, the symbol of the 12th Major arcana of the Tarot, the Hanged Man, corresponding to this path, is not very comforting at first.

AXIOMS

- Joins Geburah to Hod;
- Letter: Mem, second mother letter; letter of the waters of creation; value 40;
- This Path corresponds to the element Water;
- Major Arcana: the Hanged Man;
- Color for the work on this path: deep blue;
- In general aquatic water plants: lotus in particular;
- Symbolical animals: the eagle and the scorpio;
- Magical weapons: cups and crosses;
- Perfume: Myrrh;
- Stone: iron sulphide.

If the number 12 of the Major Arcana of this Path symbolizes the 12 evolutionary steps, the number 23 on the other hand, the number of the Path, symbolizes the number of man, because $23 \rightarrow 2 + 3 = 5$. It is therefore the Path of man in Rigor.

The Yetziratic texts say that this path is that of stable intelligence, which gives thus a kind of virtue, of substance to Knowledge. The stable intelligence is in fact symbolized by the stability of the Hanged Man.

The parallel between this Path and the one of the High Priestess, ruled by the Moon (element Water), indicates that these two paths are paths of initiation but on different levels. Water symbolizes beginning of a new life cycle (the waters of birth). Through it

Mars transmits its influence to Mercury. The waters of this Path are the waters of wisdom and the waters of life out of which every thing issues. In Hebrew, Mem means water but also sea and at the top of this Path lies Binah the great sea of all things.

The Major Arcana XII shows a man hanging by the feet and indicates a double symbol: that of sacrifice: the cross formed by the legs; and that of renouncement, coins falling from the pocket of the Hanged Man (in some Tarot decks). Wisdom is attained through renouncement and the sacrifice of service.

On this Path of sacrifice:

- the ultimate sacrifice of individuality gives the world;
- the sacrifice of life gives life.

Here, the preservation of life is only obtained by gazing at higher things. The gaze of the Hanged Man is turned upward. The two supports of the suspension bars are the two columns of the temple, one positive, the other negative, but it also symbolizes the possibility of choice between two ways on this Path.

In Atziloth, this Path is that of the perfect sacrifice at this phase of the development.

In Briah, it is the final renouncement of the baseness of this world.

In Yetzirah, it acts through the mental and emotional planes and prompts acceptance of martyrdom.

In Assiah, it compels to the sacrifice of the choice between material and spiritual.

The phoenix emerging from his ashes is also a perfect image of this arcana.

Justice, Geburah, and Glory, Hod, are the two qualities of this Path.

On this Path, the rituals are performed on Mars or Mercury. Whatever feelings you have of your own energies, carefully avoid any specific invocation of Fire during this phase of the work.

The 7 double letters in Man

To each letter of the Hebrew alphabet corresponds an organ of the body.

The seven double letters symbolize the laws ruling the universe and correspond to the organs of the head.

The twelve simple letters, symbols of the rules of evolution correspond to organs in man's body.

On the drawing of the head, subject of this study, Hebrew letters have been indicated, each accompanied with its name, its law, and the day of creation, that is, the density level of its energy.

NOTE

The sum of the letters of the head gives 709 ---> $7 + 0 + 9 = 16$, or by reduction, $1 + 6$, the number 7. The various attributes of the number 7 are indicated on the drawing and each one can complete them by referring to the Apocalypse of John.

PRACTICAL WORK

- 1st step: make a kind of synthesis of the elements of each letter, as concentrated as possible; try to reduce it, using personal resonance, to one or two words that you will write on a piece of cardboard with the symbol of the corresponding planet.
- 2nd step: on each of the 7 pieces of cardboard, draw the 3 alchemical symbols.
- 3rd step: concentrate on the planetary symbol, vibrate its name in Hebrew and then concentrate on the alchemical symbols in the following order:



call the energy at the level of the Solar Fire
(Fire, Prana, Prima Materia).



Meditation on Mercury (messenger of the Gods) prepares
the transfer of the spiritual energy (Solar Fire) into the material.



The meditation on the Salt is passive, it is the reception, the acceptance of
the energy transfer to the bodily organ concerned.

To conduct this exercise, you must follow the order of the days of creation; 1st day, 2nd day, 3rd day, etc. in order to obtain a progressive density of the energy. We must also respect the planetary days, or Beth on Monday, Gimel on Wednesday, Daleth on Sunday and so forth.

WARNING

For this exercise: do not attempt to transform the path by using another system than the one of the Sepher Yetzirah.

The next lesson will give another exercise for the 12 simple letters.

Ora et Labora!

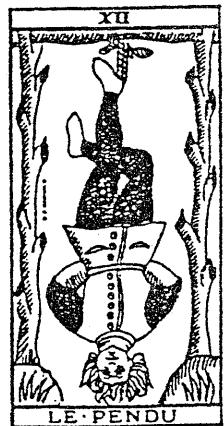
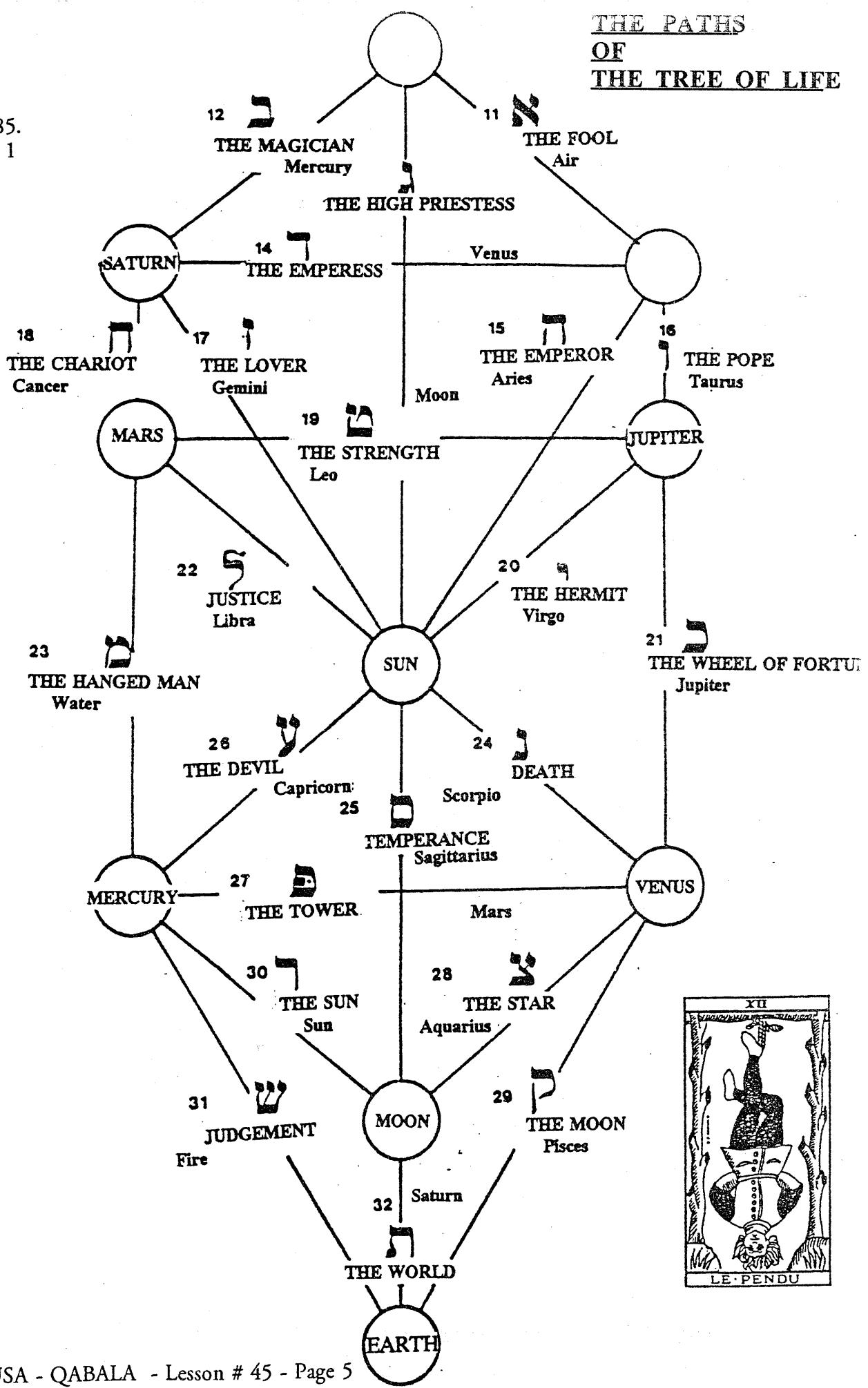
THE PHILOSOPHERS OF NATURE

Figures enclosed:

- # 1 - The Paths of the Tree of Life
- # 2 - The Seven Double Letters in Man.

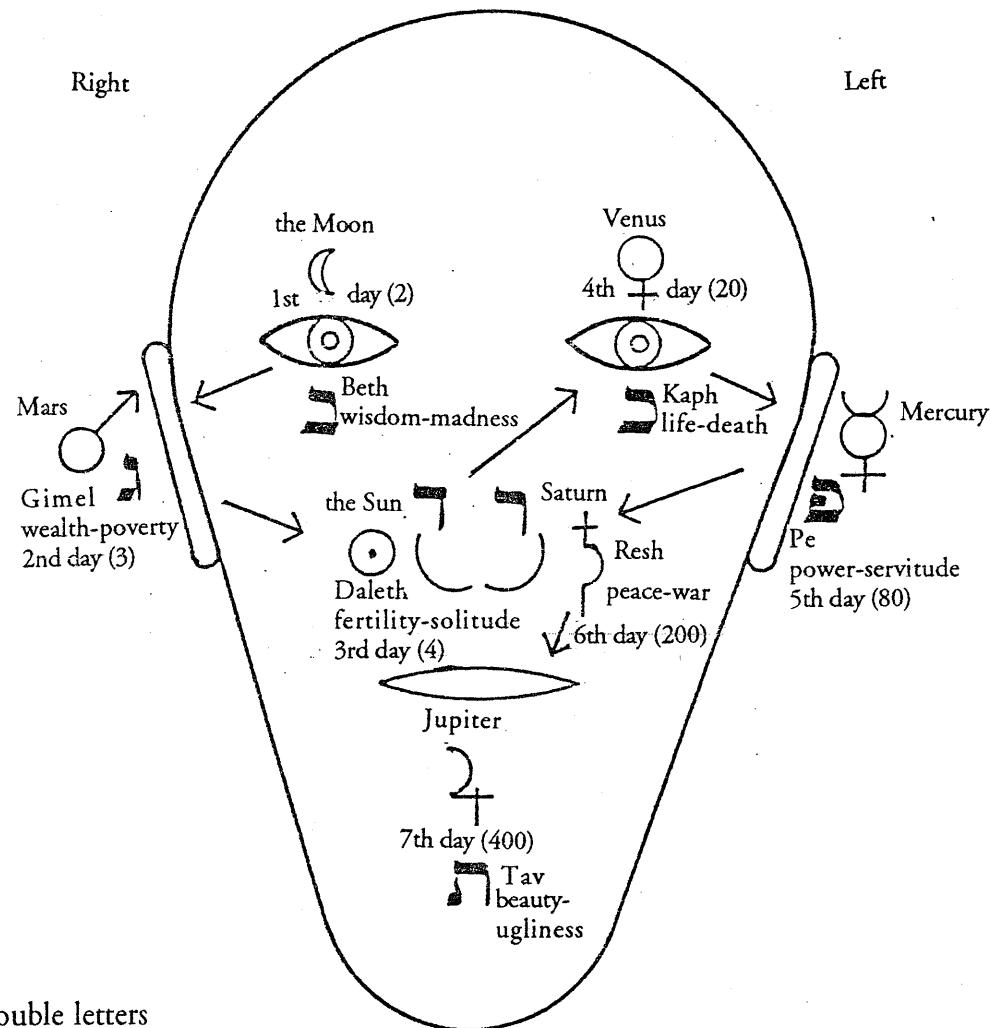
THE PATHS OF THE TREE OF LIFE

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Figure # 1



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Figure # 2

THE SEVEN DOUBLE LETTERS IN MAN



The 7 double letters

The 7 apertures in the face

The 7 worlds

The 7 heavens

The 7 countries

The 7 deserts

The 7 days of the week

The 7 years - the 7th year is that of rest and
after 7 rests (49 years) there is the Jubilee: the 50th year

THE PHILOSOPHERS OF NATURE

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Lesson 46 - QABALA - Page 1

F.46.1285

Dear Friend,

P A T H 22

In some schools, it is called the Path of the Lords of Karma. In our lessons, we have explained more than once that Karma is not the Law of the Talion, but more like a force which, in involution as well as in evolution, compels each one to realize his growth. As soon as the necessary process has been accomplished in order to follow a path conforming to this growth and as soon as the direction is the right one, Karma ceases to have important effects: only a small residual force remains, just what is necessary not to fall asleep on the Path.

AXIOMS

- Joins Tiphereth to Geburah;
- Letter: Lamed, 7th simple letter; it has a double symbol: the goad of the ox and expansion in general;
- This Path corresponds to Libra, an Air sign, and symbol of justice and balance;
- Major Arcana: Justice;
- Colour for the work on this Path: emerald green;
- Plant: aloe;
- Symbolical animal: the elephant;
- Magical weapon: the cross with equal branches;
- Perfume: galbanum (gabalium);
- Drug: tobacco;
- Stone: the emerald (symbolism of the emerald on the forehead of Lucifer).

On this Path the student meets with Justice for his positive or negative actions but the arcana which is the most manifest is Intelligence of Faithfulness or Faithful Intelligence.

This Path, starting from Tiphereth, harmony-beauty, ends in Geburah, negative pillar, sphere of severity, symbol of death. The balance of Tiphereth and the force of Mars are the keys for the mastery of this Path. There is a similarity with Path 31, that of Judgement, the levels being however very different.

It is on this Path that the obligation of the balance of justice is established, and there is no mercifulness at this step.

The martian influences of Geburah send red rays of will and of power; this, as a whole, is sometimes called the "Destructive Ray".

In the path of involution from top to bottom, the Path leads to sacrifice because of its meeting with Tiphereth. On the return path, since the sacrifice has been made in Tiphereth, the student receives a minor or major initiation in Geburah.

Note: Here the sacrifice is accepting to lose, through the Fool, one's spiritual attributes to experience the world of matter.

Second note: This Path like all Paths starting from Tiphereth toward the upper part of the Tree are very often the Paths of statesmen or heads of religion, except for Path 13 which is more likely the Path of the head of a theocracy.

The symbol of the letter, the goad of the ox, is the expression of the push which forces each one to advance in the direction of his growth. The ox can walk, even slowly, but if he strays from its path or if it stops, the goad calls it back to reality. The number of the letter of the Path 30, 3+ 0, symbolizes 3 the trinity in Atziloth, and 0 descending one world.

On this Path, in Briah, the archangelical forces of the sphere of the universal power control and lead the Fool.

In Yetzirah, the emotional feature of the Path makes this world the most difficult.

In Assiah, this Path gives the strength for material power and wealth.

The Major arcana corresponding to this Path is Justice. Combined with the sign Libra it shows well the role of balance in the being. The sword held by Justice reminds us of rigor.

The rituals for this Path are solar. Only invoke Mars in the event of real difficulty because Mars brings force but also rigor.

*

The 12 simple letters in man's body

Section V in the Sepher Yetzirah

While the 7 double letters correspond to an organ of the head, the 12 simple letters correspond to organs of the body.

The sum of the numbers of the 12 letters is 445, or 4, number of the quaternary. The body is thus the altar of involution and evolution in the domain of the quaternary.

These 12 simple letters represent also the evolutionary path of energy in the body. Let's take note of the fact that the energy enters through the right foot and leaves through the spleen, (cf. to get out of bed on the left foot).

EXERCICE: only perform the banishing Ritual of the lesser Pentagram, then concentrate on the different organs of the body: the right foot, the right kidney, etc... and sense the energy as it follows the paths of the drawing, always in the same order 1 - 2 - 3 - etc. We must strive to perceive the evolution of the energy, to perceive its passage when it purifies each organ. Finally, when the energy leaves the spleen sense it entering into the earth so that it may be purified by the "Salt of the Earth".

Ora et Labora!

THE PHILOSOPHERS OF NATURE

12 SIMPLE LETTERS

ה	5	HE	ARIES	RIGHT FOOT
ו	6	VAV	TAURUS	RIGHT KIDNEY
ר	7	ZAYIN	GEMINI	LEFT FOOT
ט	8	CHET	CANCER	RIGHT HAND
ב	9	TET	LEO	LEFT KIDNEY
ד	10	YOD	VIRGO	LEFT HAND
ל	30	LAMED	LIBRA	THE BILE
נ	50	NUN	SCORPIO	THE INTESTINES
ס	60	SAMEKH	SAGITTARIUS	THE STOMACH
ע	70	AYIN	CAPRICORN	THE LIVER
צ	90	TZADDE	AQUARIUS	THE OESOPHAGUS
פ	100	QOPH	PISCES	THE SPLEEN

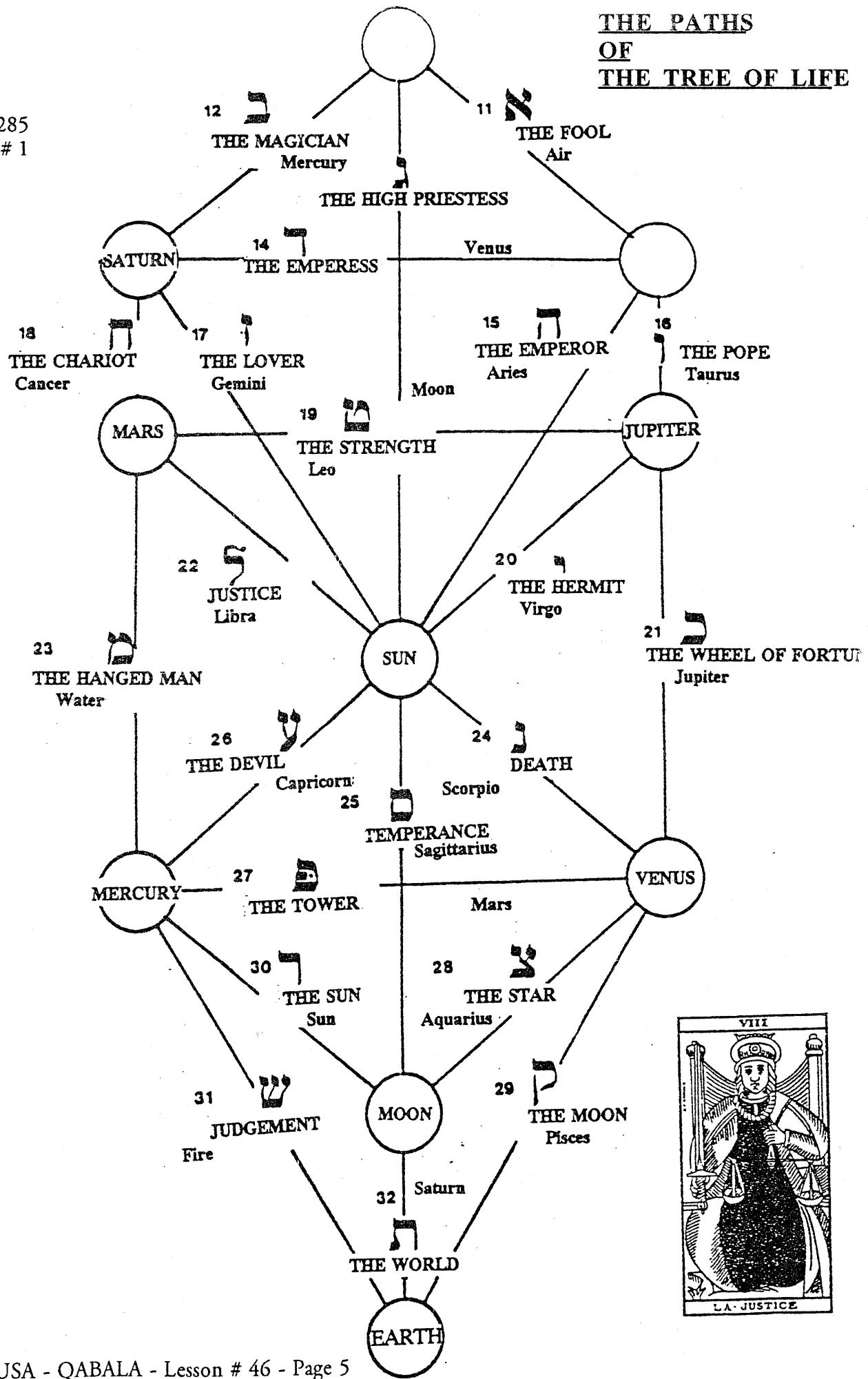
Enclosed Figures:

#1 - The Paths of the Tree of Life

#2 - Evolutionary Path of the Energy in Man's Body

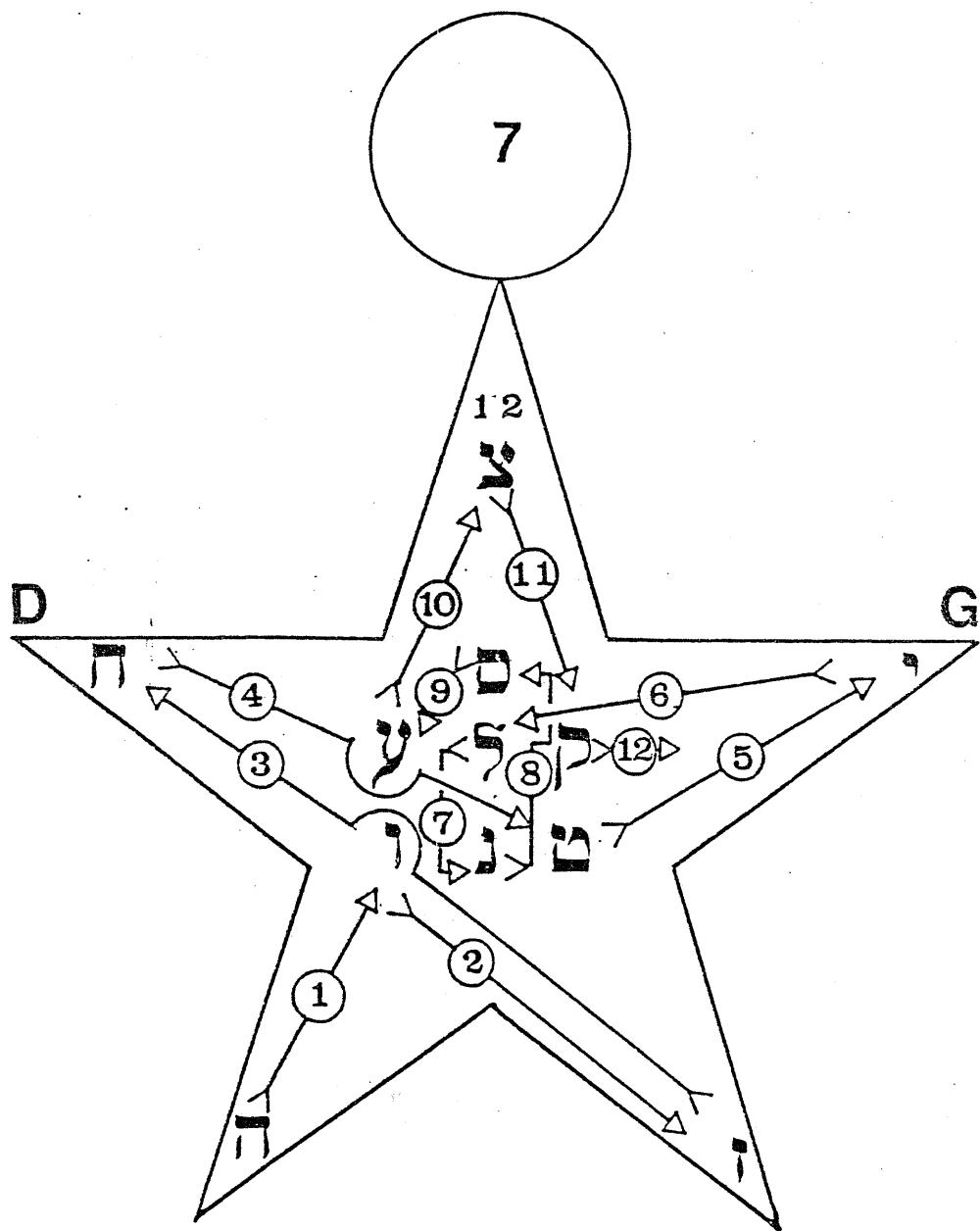
THE PATHS
OF
THE TREE OF LIFE

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Figure # 1



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Figure # 2

EVOLUTIONARY PATH OF THE ENERGY IN MAN'S BODY



THE PHILOSOPHERS OF NATURE

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Lesson 47 - QABALA - Page 1

F.47.0186

Dear Friend,

P A T H 21

This Path is the first to be entirely placed on the column of Mercifulness. Crowned by Jupiter, it is usually considered as being beneficial. In fact, it is the first Path of the reward but the nature of the reward results from past work and it can be positive or negative. Thus, access to this Path generally gives a materialization of the previous efforts and can stop the wheel of the experiences of compensation. Being on the positive side of the Tree its influence is always positive.

AXIOMS

- Arcana: the tenth;
- Joins Netzach to Chesed;
- Letter: Kaph, one of the symbol is the palm of the hand and the other is the combined rotation of the three elements: Fire, Air and Water;
- This Path corresponds to Jupiter: The King of the Gods;
- Major Arcana: the Wheel of Fortune;
- Color for the work on this Path: violet;
- Plant: hyssop or the poplar;
- Symbolical animal; the eagle, here a symbol of Spirit;
- Magical weapon: the scepter;
- Perfume: saffron;
- Stone: lapis lazuli; the emerald and the amethyst can be suitable.

This Path is certainly the PATH best characterized by the word TARO; as a matter of fact we have:

- TARO, meaning the Royal Path which gives access to truth through knowledge;
- ATOR, the Egyptian god of gods, the Jupiter of Egyptians, he who activates the

wheel of the law;

- ROTA, the wheel which implies cyclic effects in the four worlds: the round of the Paths and consequently the numerous incarnations;

- TORA, the manuscript scroll of the universal laws and of the laws of wisdom of all times; it is the scroll held in the hands of the Great Priestess and which, in the form of the open book, symbolizes the end of the journey.

We can reproach the Tarot of Marseilles, and others by the way, for the absence of the four Holy Living Creatures in the four corners of the card, the symbols of the four elements, and also the four fixed astrological signs. The six radii in the center of the wheel symbolize the sal ammoniac or the solar quintessence of the four elements.

On the left side of the wheel, the symbolical animal is the serpent which, when descending, brings Wisdom, Knowledge and power; although the tenth major arcana of the Tarot of Marseilles represents an ape, the Tradition tends to see a serpent in this position. On the right side, there is the jackal symbolizing the judgement or the sentence passed.

The rotation of the wheel implies that the serpent-god and the jackal-god change positions and the qualities they symbolize, go up or down in the course of the journey.

The sphinx, at the top of the wheel is a composition of the four Holy Living Creatures. As long as the integration of the four elements is balanced and perfect, the sphinx always remains at the top of the wheel. This is the consciousness level to be reached in order for the being to be beyond the necessity of physical rebirth.

Through the action of Jupiter upon Venus, this Path is the path of inner reconciliation and reward. Through it the harmonization of the four elements is accomplished which then form the quintessence or the balanced spirit.

Path 21 is the path where esoteric and exoteric knowledge must be reconciled; where the reward is realized, as decided by the balance of justice of the previous Path, 22. With the boost of the inexorable law of Path 22, the Wheel of Fortune decides of the nature of the rebirth.

On the other hand, on Path 21, the initiate or the student can prepare for the remainder of his journey and partly choose his route.

All the satisfactions and the difficulties of daily life are fixed in this path. We find there the ecstasies of the mountain tops and all the miseries and suffering of the earthly hell; the two sides are necessary to man's experience. As long as the student has not crawled in the abyss of suffering and as long as he has not been intoxicated by the purified air of the mountain tops, he has not lived.

Jupiter rules this Path and as he is the god of the lightning bolt, as a result this Path gives expansion to material things: both to knowledge and wealth, at the level of Malkuth.

At the level of Yetzirah, this Path develops emotions and has the elements of the

love of Chesed descend into them.

At the level of Briah, it gives wisdom and understanding.

In Atziloth, it expresses the perfect archetype of consciousness expansion in all its forms.

21 or 3 times 7, symbolizes the 7 double laws of the 3 worlds governed by these laws.

21 --> 2 + 1 = 3, concerns in this case the higher triad.

The rituals for this Path can be performed in the following sequence:

- * ritual of Venus;
- * then ritual of Jupiter.

Experience on Saturday for the positive side of the Tree:

- On Saturday, before sunrise, vibrate the four names of Kether then the four names of Hochmah and visualize the energy as it descends;
- Then, for each true solar hour, invoke the planets with the ritual of the Higher Hexagram:

- 1st hour: Saturn;
- 2nd hour: Jupiter;
- 3rd hour: Mars;
- 4th hour: the Sun;
- 5th hour: Venus;
- 6th hour: Mercury;
- 7th hour: the Moon;
- during the 8th hour:
 - vibrate the four names of Malkuth;
 - then the four names of Netzach;
 - then the four names of Chesed;
 - each time, visualize the point in the brain where the consciousness is focused, as it ascends to that level.

**

Complementary note

In several qabalistic works, particularly in the Cosmic Doctrine by Dion Fortune, we find the expression: "the ring that we do not pass", expression which often leads to an erroneous understanding of things. If there are several rings that we do not pass, we can however cross them.

The first ring of this kind is that which we have called the veil of birth and death. This veil, man's body and mind consciousness never pass it; in fact, only the subtle bodies of the three higher worlds cross it, whether through death or through astral projection.

In the same way, the veil of Paroketh, just above Tiphereth is not crossed by any temporal elements of man or by any element of duality. The ultimate veil is only crossed by the Eternal Unity of Man.

Ora et Labora!

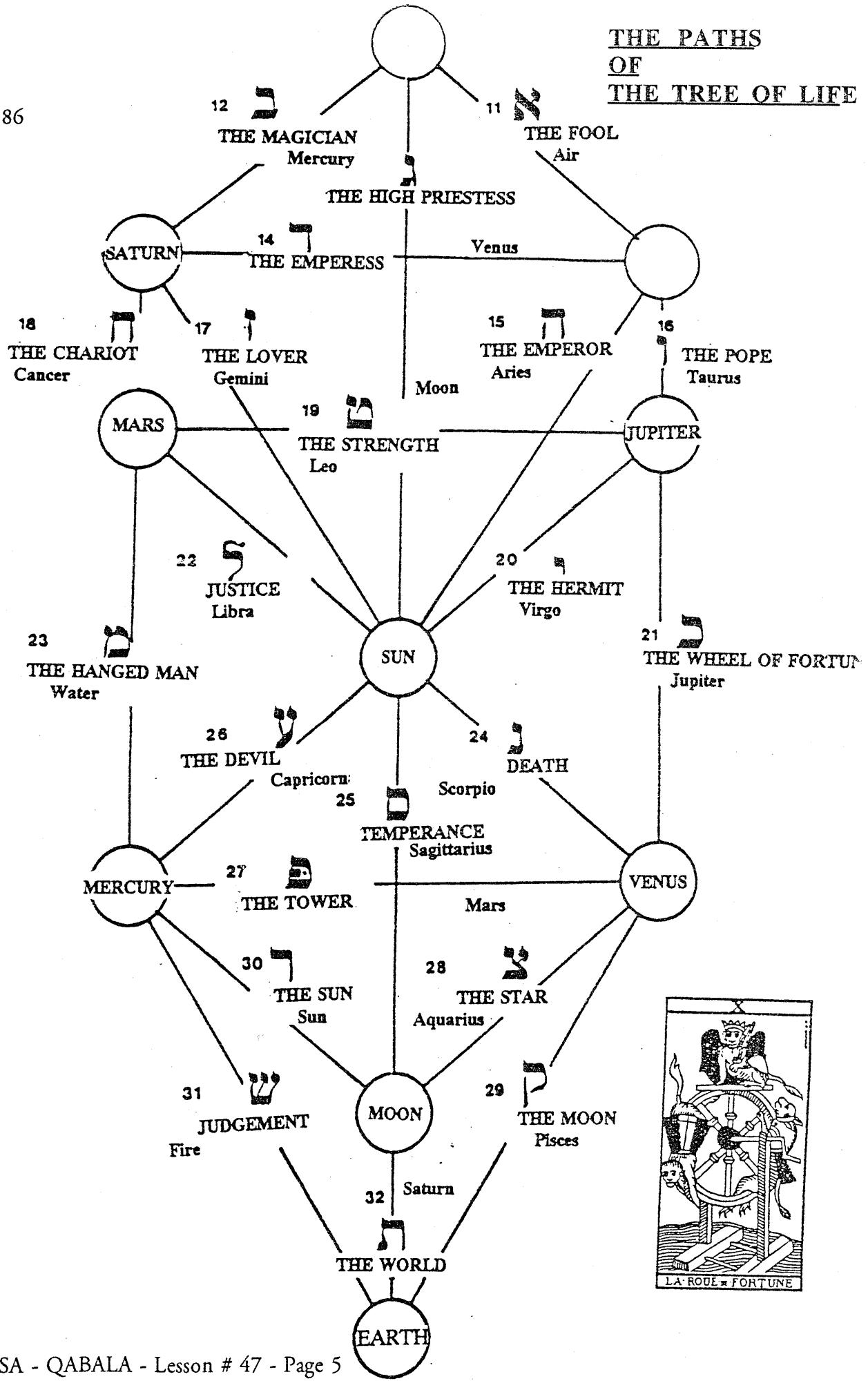
THE PHILOSOPHERS OF NATURE

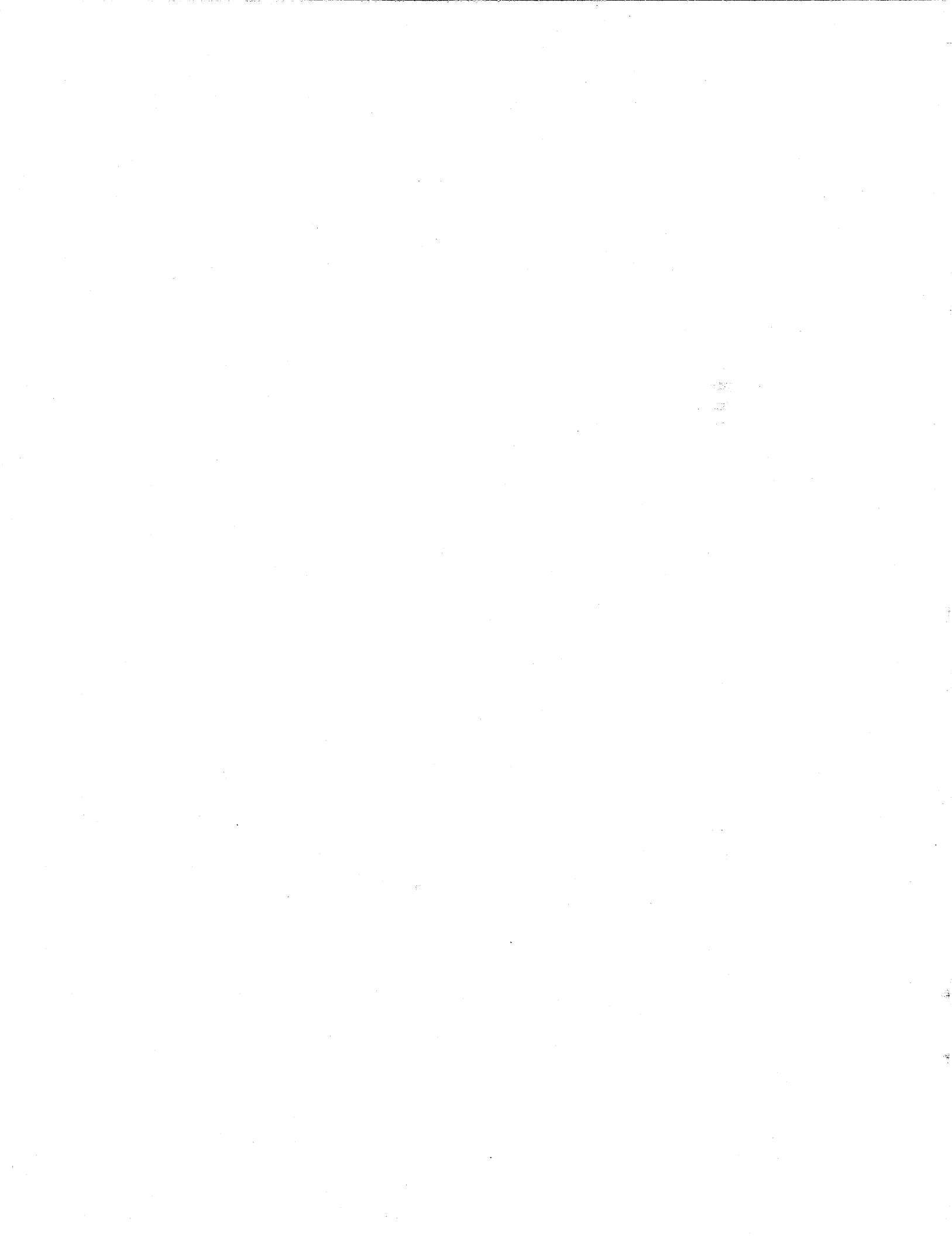
Enclosed figure:

- The Paths of the Tree of Life.

THE PATHS
OF
THE TREE OF LIFE

F.47.0186
Figure





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Lesson 48 - QABALA - Page 1

F.48.0286

Dear friend,

P A T H 20

It is the typical Path of solitude, that of the Hermit. Here, progress is made only through spiritual and inner light which are symbolized by the lamp. However, at this level, the cloak and the staff already protect the adept.

AXIOMS

- Arcana: the ninth;
- Joins Tiphereth to Chesed;
- Letter: Yod, symbol of the animating active energy and the first letter of the Tetragrammaton; number: 10 (see Sepher Yetzirah);
 - This Path corresponds to the sign Virgo, an Earth sign but also a passive sign balancing Yod;
- Major Arcana: The Hermit, symbol of solitude at the end of the Path;
- Color for the work on this path: green tinged with yellow;
- Plant : snowdrop;
- Symbolical animal: any solitary animal is the companion of the Hermit;
- Magical Powers: invisibility and initiation;
- Magical weapons: the force and the light of the inner lamp;
- Perfume: narcissus;
- Stone: olivine.

During involution, Path 20 joins the right pillar of the Tree to the central pillar; the reverse occurs during evolution. This Path touches Tiphereth, the "heart of the Tree of Life". It is both the path of the crucifixion of Tiphereth and the final mastery of Chesed.

The Hermit means that the student must walk this path alone. It is a solitary path of peace despite the uproar and the noise of the crowd in madness. However, Path 20 is not one of reclusion but a step toward a way out of the world.

The Hermit moves ahead with a hooded cloak, armed with his staff and his lantern, which symbolizes his physical, mental and spiritual solitude. His cloak of wisdom protects his mental body from the ideas of the world. His staff is the tool to protect the ones who suffer through injustice. His lantern is the spiritual light with which he can move on, but the Hermit also brings his light to others.

The trial of this Path is to live with one's own self, and the greatest amount of care is requested to approach it because it leads to the limit of the Abyss.

Mercifulness and love are the qualities that are formed on this Path under Chesed's influence but they could also be reversed here.

In the world of Assiah, mercifulness can become an egoistical love or credulity with regards to this world's negative forces.

At the level of Yetzirah, mercifulness can become love, reason and logic.

At the level of Briah, mercifulness must be balanced by justice; it must become compassion and be of a spiritual nature.

In Atziloth, this Path is the path of Enoch who speaks with God and acts with Him.

This Path is also that of the "Intelligence of Will" which all created beings ought to prepare. Through this Intelligence, Wisdom and Knowledge become one. He who follows this Path can already bring light to others and assist them in their search in the lower paths.

We should also note the complementarity between the Hermit and the sign of Virgo. This sign, apart from the element Earth, gives a purifying side by resistance to earth's temptations.

Let's also take note of the number 20 of the Path, manifest duality, but also the number 10 of its letter, Yod, the return to unity.

The meditation on the following study must absolutely precede any attempt to perform any ritual concerning Path 20. These rituals have to do with the Sun, Jupiter and the sign Virgo.

Additional Note

In the specific work and meditation concerning Path 20 you must consider three triangles in the Tree of Life, one side of each being formed by this Path.

The first triangle, Chesed-Geburah-Tiphereth, touches the three pillars, and is therefore the triangle of the consciousness of individuality and balance (karmic justice).

The second triangle, Chesed-Tiphereth-Netzach, concerns birth and rebirth into matter as well as death and growth.

The third triangle, Chesed-Hochmah-Tiphereth, corresponds to the "Intelligence of Will" preparing the individuality for the knowledge of the primordial wisdom.

The Fool of the beginning cannot become the Hermit of the return unless he has mastered, in the four worlds, all the problems inherent to the first two triangles and at least in part the problems inherent to the implications of the third one. Therefore he needs the staff, and the force of the magus, to guide him; the cloak to protect him from outer influences linked to the universal justice and the lamp because his inner sun, Tiphereth, is temporarily eclipsed. The Sun was active when the Fool was above Tiphereth, but with the descent, it was eclipsed by the Moon. Therefore it is necessary to reascend to Chesed for the light of the spirit to again light up the Sun of Tiphereth.

The initiate who reaches Chesed, the highest point of individuality, the point which most closely reflects spiritual man, establishes in himself a close and direct link between Malkuth and Chesed via Tiphereth. Thus the individuality and the personality are joined together; and the influences coming from Chesed and harmonized by Tiphereth can expand, through the channel of the Hermit, into each Sephira.

In Malkuth -- the world of material activities-- the result is happiness, balance, well-being, for the human community altogether on the material, psychological and mental levels.

In Hod, the rationalization of generous and charitable motives is taking place. The inspiration comes from Netzach but it is idealized by Tiphereth. The Hermit seems to be a symbol difficult to integrate in only one Sephira, its actions always concern a triangle of Sephiroth, here Tiphereth-Netzach-Hod.

In Yesod, the entire creation is brought to perfection in what concerns its material manifestation. Here, each object of manifestation has its nucleus. Here, we greet the Unknown with cheers and we establish an emotional state of harmony and bliss.

In Tiphereth, all is harmony and balance; therefore, a great effort is necessary to leave this Sephira. Here it is Chesed which, through Path 20, provides us with the necessary thrust forward to begin the new path. The beauty of the Universe revealed in Tiphereth enables the Hermit to keep his calm and his balance in the ascent.

In the Sephiroth of the Geburah-Chesed-Tiphereth triangular structure, Path 20 always represents a state of balance within each Sephira. In Chesed, we have mercifulness but also humor considered from the viewpoint of man of earth; but if this humor takes on the influence of the highest levels man can move from a state of well-being to a state of exuberance.

In Geburah, the influences of Path 20, will help us to resume our balance within universal laws, with a generous injection of self-criticisms that can also be terrestrial.

In the world of Briah, the 20th Path is the connection, the relationship between the

two archangels Raphael and Zadkiel, or Michael and Zadkiel, "the harmonizer" and the healer with the Lord of Rigor.

In Hochmah these archangels appear as the managers of the forces of Will and of Intelligence and, in Binah, as the managers of the forces creating archetypes.

At the beginning of Path 20, it is difficult to know exactly that which is best and how to accomplish it. If we contact Michael and Zadkiel we obtain the answer.

In Atziloth, Eloah - Va - Daath-, omniscient center of the Being where all lives are created, where the consciousness of the self is created; El, the Mercifulness of the Being, generously gives the similarity with Yehovah-Elohim, because of this 20th Path. Here at the end of his pilgrimage, the Fool sacrifices his Neshama to Eloah-Va-Daath- and then El prepares him to his ultimate union with the One.

Ora et Labora!

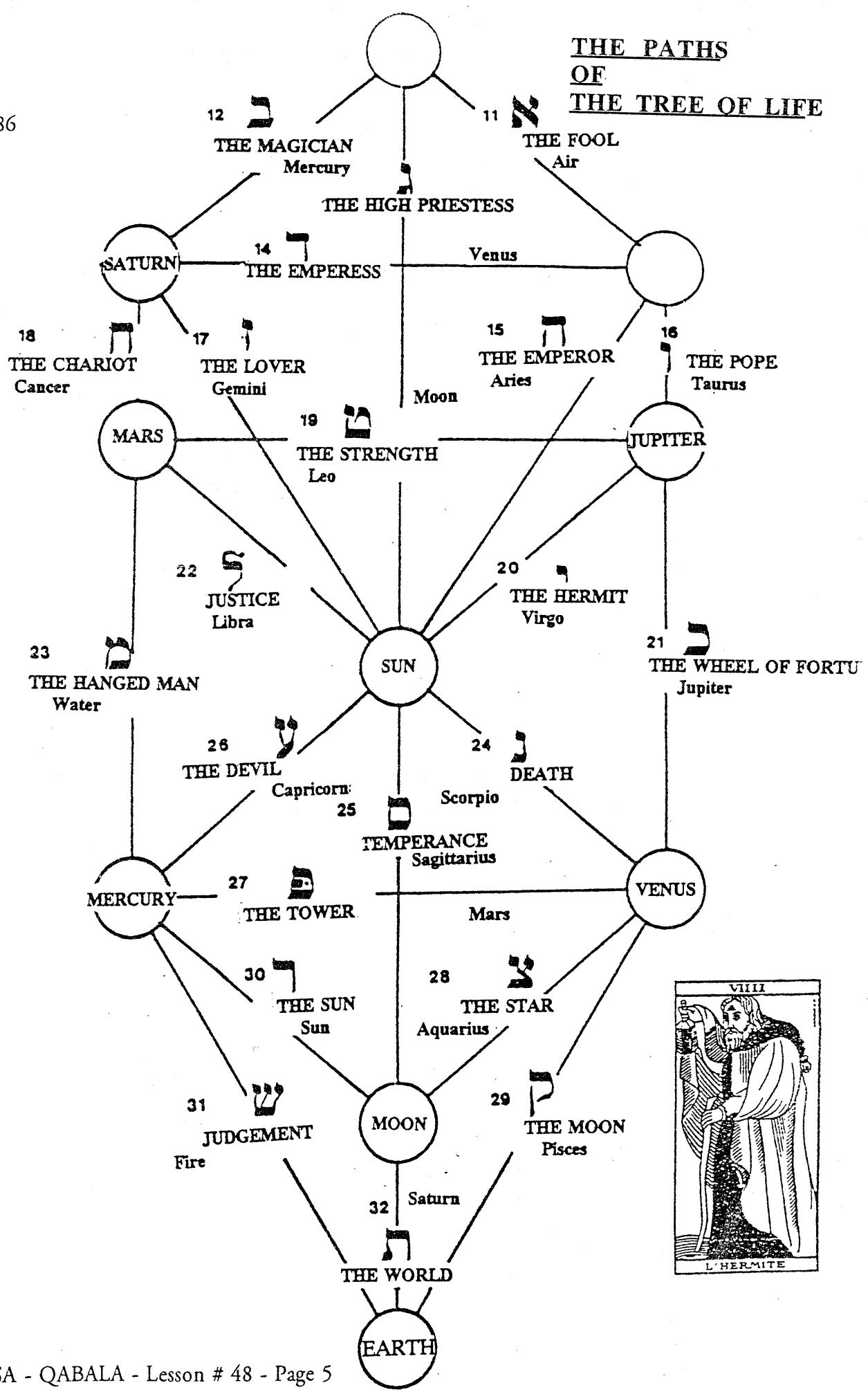
THE PHILOSOPHERS OF NATURE

Enclosed Figure:

- The Paths of the Tree of Life.

THE PATHS
OF
THE TREE OF LIFE

F.48.0286
Figure



In 1995, the author of the present work wrote: "My name is Jean Dubuis. I am, this present day that I write, aged 76 years old, and I have a practice of esotericism of more than half a century. My esoteric researches started when I was twelve, after a tremendous inner experience; the invisible world had become for me as true as the world of matter where we live. From that time on, I never ceased trying to understand the nature of this experience, to find means to renew it if possible.

"This experience had shown me that there was another truth than the one of our visible world. I wished to be able to understand the nature and workings of this ordinarily invisible Universe. My researches started with books, where I didn't find much, so my early progress was rather slow. Much later, I found the only book that really helped me, the Sepher Yetzirah. After the ill success of books, I became a member of groups of Rosicrucian or Martinist spirit. I did not find really useful elements there. Their habit of illegitimate secrecy led me far from these groups.

"It is, in fact, a persevering personal effort that lead me to renew my experience, and that resulted in my few contacts with the Eternity. From there on, I wrote three courses, one on Alchemy, one on Qabala, and one called The Fundamentals of Esoteric Knowledge."

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P.O. Box 116
Winfield, IL 60190

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